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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

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THE BIBLE CHAMPION

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Volume 31 FEBRUARY, 1925 No. 2

EDITORIAL

Religion and the Secular Magazines

Does it Portend a Revival?

A STRIKING thing in the field of current literature is the marked attention which the leading monthlies, *Harper's, Scribner's, The Century,* and periodicals of that class — are giving just now to the serious discussion of religious topics.

Thus, articles of considerable length, and some also in serial form, have lately appeared, under titles such as "The Conversion of a Sinner," "Do We Need a New Religion?" "The Bible and Common Sense," "Are We Facing a Revival of Religion?"

That eleven pages of *Harper's* should be given to a discussion of this last question is certainly a remarkable fact. It indicates, moreover, a most unusual state of mind on the part of the myriads of present day magazine readers. For such articles would not be making their appearance in magazines of that class were not the publishers thereof well aware that their subscribers are thinking about those things.

What is the cause of this unusual and widespread interest in religious topics? Very likely there are various contributing causes. The writer of the article last named above suggests that the present interest of the masses of mankind in "religion" is due to an unconscious reaction on the part of humanity in general, and of the "common people" particularly, against those new and strenuous conditions of living which have been forced upon them by the extraordinary mechanical developments of the past fifty years.

Another writer, viewing the broad domain of human society from a different angle, undertakes to show that mankind has fallen helplessly under a new form of despotism, the tyranny of "things"; that the human race is—not the *beneficiary,* but—the *victim* of the new industrialism.

In developing this thought he points out that human beings are now being coerced, by various arts and processes at the disposal of the potentates of industry (such as up-to-date methods of advertising and salesmanship) to becomes mere *consumers* (and upon an ever increasing scale) of endless streams of "automobiles and radios, buildings and bathtubs, furs and furniture, liners, hotels, vacuum-cleaners, bus-lines, cameras, electric-toasters, moving pictures, package foods," etc. (Cf. Rev. 18:12,13). "Goods" of unlimited variety are now being poured out of a million factories in streams of steadily increasing volume, so that (as this writer sees it) "the problem before us today is, not how to produce *goods,* but how to produce *customers;* how, in other words, to promote the new science of compelling men to use more and yet more *things.*"

Modern Industrialism

These marvelous industrial developments have been, and are, a source of much pride to the "modern man." He has boasted of them in extravagant terms, and, moreover, he has confidently predicted much of them in the way of "lightening the toil of the masses," affording to "the working man" and his family more leisure for culture, and otherwise tending to create social conditions of an ideal sort.

But, according to the writer first referred to above, their most conspicuous achievement is that they have created what he calls "the modern *industrial proletariat*"; and this he defines as "a class of factory hands, gathered at manufacturing centers, not brought together through any mutual attraction, but solely through the rigid necessities of industry"; a class composed of "people uprooted, torn out of their ancestral soil and environment, and thrown pell-mell into a mechani-

cally organized world to which they are not adapted." Their individuality has been lost, for they have been "depersonalized and standardized by the machine."

Already, therefore, the new era of "things," instead of being, as was expected, one of peace and plenty, of universal prosperity and contentment—the golden age in fact—has proved, even according to its own prophets, a disappointment and a failure; and it has brought to mankind as a whole—not rest and satisfaction, not a lessening of toil and cares, not new joys and blessings, but—new vexations, anxieties and dangers.

It is no wonder, then, that those who have come to even a dim pereception of these facts, and our writer thinks they are many, are ready to turn to "religion."

In what we have said above we are not stating our own view of the present social situation, but that of the writers to whom we have made reference. However, we are decidedly of the opinion that their conclusions are in the main correct.

The Influences of the World-War

Then, too, we are reminded of the potent effects upon the public mind of the world-war, and of the great disillusionment that followed; and likewise of the effects of the world-peace, and of the even worse disillusionment thereof. But, to whatever causes it may be attributed, the fact of *a great and growing interest in religious matters* on the part of people in general is certain. Therefore our present purpose is to direct the attention of the readers of the CHAMPION to this remarkable state of things, and to the unusual opportunity it presents for the evangelization of the masses.

But while realizing and seeking to take advantage of the favorable conditions, as indicated above, we must take account also of the peculiar difficulties which this novel situation presents. Prominent among these is the astounding ignorance that seems to prevail everywhere as to what "true religion" is. So we call attention at this point to the

Current Misapprehensions Concerning "Religion"

After careful perusal of a number of the magazine articles to which reference has been made above, we are impressed by the fact that, to their writers (and hence presumably to their readers as well) "religion" is the vaguest of vague abstractions; and that *Christianity* is seemingly as little understood by them as by the inhabitants of this continent five hundred years ago. In order to make this clear to our readers we quote the following from one of the most thoughtful and serious of those articles:

"Religion is an effort to give to living a meaning. Its symbols and ceremonies are compromises between the self-sufficient mystery of life and what civilization requires of us all."

"Religion, however fictitious its formulæ may be, is the recognition of ends. . . Somewhere there must be fruition and completeness: this is what, in figurative language, religion is trying to say."

"Religion is primarily a mechanism of escape from the real."

"Religion is not a logical inference from the facts of experience. It is an escape. If religious beliefs could be dispelled by the logic of facts, it is difficult to see how religion would ever have come into being."

"We may define religion as the symbolic appreciation of the mystery of existence in terms of the interests of man as an ego."

It is evident that to the writer of these paragraphs there is no relation between "religion" and *truth*. Indeed he thinks that "the logic of *facts*" is directly opposed to religion. And so, we agree it is, to all *false* religions.

But Christianity sets itself forth as *the truth*. Its basic claim is that "grace and truth came by Jesus Christ." His own declared purpose for which He came into the world was that He should "bear witness unto *the truth*." The Holy Scriptures on which Christianity rests for its evidences is "the word of *truth*." The God of the Bible is "the God of *truth*"; and the Holy Spirit Who inspired it is "the Spirit of *truth*."

But these writers make no distinction between truth and falsehood, between light and darkness. To them all religions are essentially alike; and religion is something without God, without facts, and (of course) without a Saviour; for Christ is not so much as named in the article from which the foregoing paragraphs are quoted.

Yet, because this is a so-called "Christian country" the readers of these articles will apply the foregoing, and other like misty vacuities, to the Christian faith. Therefore it is as amazing as it is deplorable that, in a supposedly "Christian" land, writers of distinction should be so blankly ignorant regarding the essential characteristics of "the faith of Jesus Christ."

It seems to us, therefore, that the most serious feature of the present situation, as reflected in the pages of our most popular and most respectable magazines, is that the multitudes

who read serious literature in this "Christian" country need to be told what be the first principles of the doctrine of Christ, and to be taught the *a, b, c* of the religion founded by Him.

Particularly should there be raised a protest against such statements as that "Religion is not a logical inference from the *facts* of experience"; and that "If religious beliefs could be dispelled by the logic of *facts,* it is difficult to see how religion would ever have come into being."

Such statements would certainly not be put into print except by one who had never made a serious effort to acquaint himself with the historical foundations of the Christian faith, and who was fully assured that he could count upon ignorance on the part of his readers as colossal as his own.

For it is beyond all question that the religion of the Bible (which is that to which the foregoing statements would be taken to apply) is based solidly upon *facts;*—facts of *history* which are far and away the best attested of all historical facts; and facts of *experience,* the best established (for even today a great cloud of witnesses can be summoned to prove them) of all the facts of human experience.

It is very wide of the mark to say that "Religion is an effort to give to living a meaning," and that its symbols are "compromises between the self-sufficient mystery of life"—whatever that may be—"and what civilization requires of us all." For, ignoring the empty routine of mere religious formalism, we confidently maintain that whenever an individual seeks the consolations of religion, it is because a sense of *need* and *helplessness* has come upon him, and with it has come some recognition, however faint, of the *fact* of God, and some desire, also, for His aid and favor.

This feeling is usually accompanied by a sense of *sin,* of having forfeited, through neglect and wrongdoing, all claim upon the Divine goodness, and oftentimes by a realization, also, of the further fact that the world, with all its wonderful physical developments, cannot satisfy the innate longings of the heart of man.

If, therefore, there exists at the present time that widespread interest in "religion" whereof these writers speak, then now is the time when it is above all things important that the simple *facts* of the gospel of Christ be brought to the attention of the distracted multitudes around us.

How this may be done, and done effectively and speedily, is the supremely important question. But merely to become aware of the *need* and the *opportunity* is to make a beginning. And if that much be recognized by the people of God they will doubtless be constrained to seek ways and means (and by earnest and prayerful effort they will be found) whereby the basic *facts* of the Christian faith may be given at this critical time a world-wide publication. For the facts of the gospel of Christ, and nought beside, can bring to the hearts of men that "rest" for which many seem just now to be blindly groping.

"This is not Your Rest"

The writer who discusses the question, "Are we facing a revival of religion?" sees clearly that the multiplication of "things" has not increased the happiness of the American people, and cannot. Moreover, he thinks that "when men wake up to the fact that the great bulk of their over-stimulated material demands *cannot be satisfied under any social system,* it is quite conceivable that they may turn again to religion." And after noting the great unrest and discontent which modern industrialism has produced among the masses, he says:

> "It is conceivable then that there will be a mass revolt against our scientific culture, along with revolt against other elements which are called 'modern'; and that in such revolt religion will be used as a weapon against those whose 'enlightened' teachings would rob the people of their consolations."

Most true it is that man's age-long efforts to make this earth a place of "rest"—that is, of satisfaction and enjoyment—have been a pitiful failure; and the marvelous development of industrialism, to which they most confidently looked for peace and plenty, has but added to the "unrest" of the world by introducing new causes of envy, jealousy and strife between nations and classes.

It is in a tone akin to despair that the writer we have last quoted exclaims, "Our industrialism alone is demanding of us about all we can bear." And after scanning the horizon vainly for signs of relief from any other quarter, he is constrained to fall back upon "the possibility of a mass or crowd movement against certain elements in modern civilization —*a revolt which may take the form of a revival of traditional religion.*"

This is the opinion of one who, however little he may know of "traditional religion," is certainly well informed as to the social con-

ditions and tendencies of the present time, and the state of mind of the masses of mankind.* Therefore it is highly significant that to him the only prospect of "escape" for the millions who have been "caught in the relentless process of our industrialism and forced to a life of drudgery and a sense of inferiority," lies in *"a revival of traditional religion."*

To those who at this time are earnestly praying and hopefully looking for a world-wide revival, it may be a surprise to learn, upon such good and disinterested authority, that modern industrialism has been doing a great part in preparing the way for it, and that men in general are more ready than at any time in recent years to welcome it. But such appears to be the case; and this should afford stimulus and encouragement to those who have been "put in trust with the gospel."—*P. M.*

* The writer is author of a book on *"The Behavior of Crowds."*

Pivotal Points

ANYONE at all acquainted with modern religious literature must be aware of certain thought-tendencies that dominate the thinking of men. It is more or less impossible to classify a writer merely by centering attention on his attitude toward some particular doctrine, just as it is more or less impossible to judge his character by centering attention on his particular acts. As a man's character is to be judged by the general bent and tendency of his life rather than by individual acts, so in the realm of thought a man is to be judged by the general direction in which his thinking moves rather than by his views on special points. Of course, if men were always consistent in the sphere of behaviour or thought it would be possible to deduce from a particular manifestation of behavior or thought how they would act or think in general. Since they are not, it is always perilous to infer from how a man acts in one instance how he will act in other instances, or from how he thinks about one point how he will think about another point.

No doubt, it is also true that men do not always act or think in harmony with their general bent or tendency, but unquestionably the general bent or tendency is the more important element in judging a man either in the realm of action or thought. We are especially concerned just now to point out there are certain thought-tendencies in modern life of far-reaching significance, and that when once we learn a man's attitude toward these tendencies, we can tell with substantial accuracy—provided he is at all consistent in his thinking—what his attitude will be toward individual beliefs. These thought-tendencies are for thinking men what mountain ridges are for the drainage system of a country. Just as the side of the ridge on which the water falls determines whether it shall flow into the Atlantic or the Pacific Ocean, so there are certain outstanding convictions that shape and determine all a man's detailed thinking.

The most outstanding of these thought-tendencies has to do with naturalism and supernaturalism. Is a man naturalistic or supernaturalistic in his thinking? Between the naturalist and the supernaturalist there is a difference that runs through all their thinking and that precludes their having common standing-ground at any point. Much of the thinking of our day proceeds from the naturalistic viewpoint. It turns its back on all supernaturalism and supposes itself able to explain the entire world, including man and religion and morality, without the aid of any supernatural factor; and able, moreover, to find in this world all that thought and life can ask. It is scarcely possible to exaggerate the difference between a thinker that proceeds from this viewpoint and one that proceeds from the viewpoint of supernaturalism according to which God is the ultimate cause of all things and all events the working out of a divine plan.

Subordinate to this question of the supernatural but equally vital from the viewpoint of Christianity is the question of the miraculous. It is not enough that we believe in the supernatural; we must also believe in the supernatural in the form of the miraculous. In other words, we must believe not only in God, but also in Jesus Christ; and we cannot believe in Jesus Christ as he is portrayed in the New Testament without believing in the miraculous, *i.e.* in the supernatural as having intervened in the course of history for the salvation of mankind. Men talk glibly about a non-miraculous Christianity, but apart from the miraculous, we cannot believe that God so loved this world as to give his only begot-

ten Son, that whosoever believeth on him might not perish, but have everlasting life.

Subordinate alike to the question of the supernatural and the miraculous is the question of an external authority. There is today a widespread rejection of the idea of an external authority, a rejection that can be traced, if not to a denial of the supernatural, to a denial of the supernatural in the form of the miraculous. The question of the reality of an external authority is one with the question of special revelation. Has God revealed himself through prophets and apostles, and especially his Son? If so, the element of authority attaches to that revelation. "Authority is the correlate of revelation, and wherever revelation is—and only where revelation is—is there authority." Rejection of the idea of an external authority virtually denies the distinction between Christianity and other religions and reduces the Bible to the level or at least near the level of other books. It is easy to perceive, therefore, the far-reaching significance of our attitude toward the question of external authority. To substitute "religious experience" or the "Christian consciousness" or any other so-called inner authority for the external authority of revelation as recorded in the Scriptures is in principle to break with Christianity.

Closely connected with the question of external authority is the question of the relation between experience and doctrine. Is experience the product of doctrine? Or is doctrine the product of experience? The estimate we place on the Biblical teachings varies according to our answer to these questions. If we look upon doctrines as primary and Christian experience as secondary, we will regard it as a matter of the utmost importance to preserve Christian truth in its purity. If, however, we look upon Christian experience as primary and Christian doctrines but an expression of the experience, we will attach but a relative value to the doctrines, and expect them to change and alter as Christian experience changes and alters. A great gulf divides those who do and those who do not look upon experience as the source and norm of Christian knowledge.

Other questions equally important, perhaps, and equally divisive, perhaps, might be mentioned, such as the recognition or denial of man's need of an expiatory atonement for sin. Those mentioned, however, are at least among the outstanding beliefs that shape and determine the thinking of the day. Ascertain what a man believes at one of these points, and we know about what to expect of him at other points. More especially we know what judgment we may expect of him relative to Christianity.—*D. S. K.*

The Broad-Gage Way

We extract the following from *"The Ravages of Higher Criticism in the Indian Mission Field."* A missionary living south of Madras writes:

> "I attended a lecture given to non-Christian Indian students by one of the foremost leaders among missionaries in India. In this lecture he pictured the so-called development of religious thought from early times; and he taught and advocated the modern theory of religious Evolution. He warned his hearers that, as their religion was merely a narrow and racial religion, it would not survive. He told them that ere long, there would be a World Federation of Religions, and that only such universal religions as Buddhism, Mahommedanism, and Christianity would survive. He impressed upon his audience that he was in full sympathy with all religions, and that he had been privileged to worship with Jews, Mohammedans, Unitarians, Theosophists, Brahmo-Samajists, and others; and that he would also worship with Hindus if their ceremonial custom would only allow him to do so. He laid special emphasis upon the point that the missionaries are not in India to convert them to Christianity, but to make of them better Hindus, better Mohommedans, and better Buddhists."

Could anything lay bare in its utter repulsiveness the lengths to which Modernism can take a man? To worship with Jews, who spit in the face of Christ to this very hour; with Unitarians, who deny His Godhead and atoning death; with heathen religions with their idol worship and unspeakable immoralities connected with their temple services, is, indeed, utter apostasy. Such a missionary may, for purposes of his own, retain the name of Christian, but not a shred of real Christianity has he got.—*Pollock's "Modernism Versus the Bible."*

Pentecost and Today

PENTECOST was the beginning of the dispensation of the Holy Spirit and the birthday of the church in its Christian form. It is important to note the parties and conditions then and compare them with the parties and conditions of today.

PENTECOST. There were four groups of people represented on that day.

(1) *The Apostates—the Jews.* The Jews had been the favored people of God, to whom he had given great advantages. They had the oracles, the law, the promises, and the word spoken by prophets and angels. They were the people through whom God sent his Son into the world. Among them Christ was born, lived, did his mighty works, and offered them full salvation. All this they rejected, became apostate, and joined with the Romans in crucifying him.

(2) *The Greeks.* These were the intellectuals or rationalists of their times. They were highly developed in human wisdom and intellectual attainments. They were high in art, especially in sculpture. They produced colors we cannot produce. They gave the world one of the finest, if not the finest, architecture. They gave it the best language and the highest developed philosophies. They were in respect to intelligence and the use of the reason a race of highest attainments.

(3) *The Romans.* As the Jews were noted for their religious advantage, and the Greeks for their wisdom, so the Romans were the people of power. They at this time controlled the world. Their ambition was to do things. Material achievement was their constant object. The chief instruments were law and the sword. The Roman law is still respected and enters into many of the legal forms and terms of today.

(4) In the midst of these four vigorous, distinct and contentious parties, the church appears. It was small in numbers, not much over four hundred people. Its leaders were neither rulers of the Jews, nor the learned of the Greeks, nor the imperialists of the Romans. They were plain people, fishermen, and others of the common people. Christ called them the little flock. To them Christ said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." They were met with opposition everywhere. The Jews hated them and persecuted them. The Greeks mocked them. The Romans treated them most cruelly. They were obliged to hide themselves in the catacombs, the place of the dead. They were smeared with pitch, placed upon the walls of the city, and used as flaming torches in connection with their festivals. The cruelty of the Romans toward the Christian church has never been surpassed.

This little flock of God was his agency for salvation to men. Their instrumentalities were the gospel and prayer and supplication. Their power was the Holy Spirit, who appeared on the day of Pentecost, under the symbol of the tongues of fire, signifying that the preaching of the gospel of Christ was to be made powerful and effective by the Holy Spirit's person and presence. Christ had finished his work. He had paid the penalty for all sin, had conquered Satan, and vanquished death. This salvation was to be offered to all men and to be made effective by the power and presence of the Holy Spirit.

The means for securing his presence were prayer and supplication. On the day of Pentecost, the use of the instrumentality of the gospel, the prayer and supplication and the presence and power of the Holy Spirit were all manifest. Peter preached a Scriptural sermon, with Christ and his salvation central. The people were together in one place, waiting and praying, and the Holy Spirit manifested his power. The hearts of the people were pricked. They cried out, "Men and brethren, what shall we do?" Peter answered, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost." About three thousand souls responded, were saved, and continued steadfastly in the faith.

Paul and others preached Jesus and the resurrection to the Greeks the rationalists, and to the Jews the ritualists. The rationalists mocked and the Jews stumbled. Paul said the Greeks seek after wisdom, and the Jews seek a sign, but we preach Christ crucified, to the Greeks foolishness and to the Jews a stumbling block, but to them that believe the power of God and the wisdom of God unto salvation. Paul said: "When in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Titus, the Roman, pulled down the temple and Jerusalem, and the Jews, the apostates and rejecters, were scattered upon the face of the earth, without a country and without an altar. The Greeks, the rationalists, have

passed away. After one thousand years Rome, with all her power, fell beneath the feet of the savage Goth. The church of God, the little flock, went on by the power and grace of God, spread the gospel over Europe, sent it out to America, and is now spreading it over the face of the earth.

TODAY. In our times we have the same four groups. The apostates are present, the people who once had the gospel and all its blessings, but have rejected it. They are in confusion, and nation after nation is lost in turmoil. The rationalists are here. They are not new, but are simply a reversion to cultured heathenism which places the center of religious authority in the reason and wisdom of man. The rationalism of today is not so high as was that of the Greeks. The Greeks looked up to an infinite mind, an unknown God. They cultivated the humanities. They regarded man as an offspring of God, capable of mental and moral development.

Our modern rationalists cast their eyes downward to the dirt. To them matter is eternal and the source of all things. They are truly materialists. The Roman type is also present in those men who love power, who cry out, "Let us do things, no matter about the how and the why."

The church still remains, with her instruments of the gospel and supplication. The Spirit of God still is the power. He hears, answers, descends, and souls are still saved. The differences between the church at Pentecost and the church of today are two:

(1) The church then met the fagot and the sword; the church now meets neither of them.

(2) The church at Pentecost was separated, called out from all the other groups.

Today each of these groups seeks to enter the church. The apostates seek to control her. The rationalists seek to divert her from the Word of God as the only authority, and the Roman still lusts for power and demands that she be a great organization for doing things, no matter about her testimony.

The church in her true character remains the same. Her instrument is the gospel. Her power is the presence of the Holy Spirit. He comes in answer to supplication. The prayer-meeting is still the pulse of the church. To these original factors the church must be faithful and steadfast. Any departure from them means apostasy and failure.—*D. S. K.*

An Atheist Helps the Modernists' Cause

RECENTLY a Freethinker, who proclaims himself an atheist, delivered an address, at the invitation of the superintendent of schools, before a teachers' institute in Indiana. We give a few choice quotations from this speech, which have been culled for us from an infidel sheet published in New York City, and which reveal, from the infidel's viewpoint, the close connection between out-and-out infidelity and the position of the Modernists. We do this not to be unkind, but to show to our friends, the Modernists, the dangerous use the infidels make of their teachings in order to overthrow Christianity. You will note that, while these infidels are utterly opposed to orthodox believers, they give the Modernists a hearty endorsement. Observe how the atheistic lecturer put things.

"Modernism," he said, "is splitting your churches." "But there are still some able men among the Protestant clergy, and these men are Modernists." Again observe carefully (he was speaking directly of a modernistic preacher): "Well, I want to tell that preacher that, to the degree in which he is not a Fundamentalist, he is not a Christian at all."

Then he goes on to glorify the theory of evolution, and to show how it upsets confidence in the Bible, and is contrary to the plain teaching of the Bible. Here is his braggadocial way of putting his views, which have a very familiar sound, having been heard from modernist headquarters for some years:

"Every competent authority now on earth is an evolutionist. Educated ministers and priests the world over are now evolutionists. Evolution has conquered. The battle is won."

What medieval dogmatism! Think of these asseverations in the face of the fact that not a single case of spontaneous generation has ever been observed, nor has the transmutation of one species into another by natural forces ever been observed. The crucial point here, however, is the fact that this infidel pits evolution against the Bible. We do not know of an infidel who is not an advocate of evolution, and who does not declare that, evolution being true, the Bible cannot be true. Thus do Modernists and infidels work together for the overthrow of true Christianity.—*L. S. K.*

Alleged Discrepancies of the Bible

SOME years ago Dr. Bates published a book entitled *Alleged Discrepancies of the Bible.* It was a "good seller," and, appreciating a demand for a second edition, Dr. Bates set to work to revise the first edition, and enlarge it by five new chapters. He succeeded to complete his work on this revision, but his last sickness, and death, interfered with his plans to have the second edition printed.

After reading of the several references his friends made to this book in the beautiful tributes they paid to the memory of Dr. Bates in the October and November issues of the BIBLE CHAMPION there were numerous requests for a copy of this book, but there were none to be had, for the edition was now completely exhausted.

However, Mrs. Bates, always so interested in the work in which her husband took such pride, and appreciating the help this revised edition might bring to the many devoted friends of the CHAMPION, graciously offered to send us the revised copy that we might print it as a serial in the CHAMPION. For this kindness we are deeply grateful.

The original volume contained seventeen chapters. The revised edition contains twenty-two chapters. We know our friends will be glad to learn of our good fortune. When we say *our* good fortune we mean to include every subscriber to the CHAMPION.

The first chapter of *Alleged Discrepancies of the Bible* will appear in the March number. Each successive number of the CHAMPION will contain a chapter until the twenty-two chapters have been printed.

Would this not be a good opportunity to invite the attention of your friends to this announcement so that they may have the benefit of the entire series. We will print additional copies each month, but we feel confident there will be demands for previous issues of the CHAMPION long after the editions containing the first chapters will be exhausted. You will do your friends a great service to interest them.—*F. J. B.*

I treasure the Champion beyond words to tell.—*G. W. McPherson, D.D.*

Notes and Comments

HERE is something from a recent book that should be broadcasted over the land: "We were foolish, of course, to think, as we once did, that war was to bring a revival of real religion. It is a merciful thing that it did not, for if it needed a general massacre to fill churches, what an argument could be added to the already overstocked armory of the militarists? War is a destructive curse." Yes, the terrific effects that the Great War had on religion as an aftermath should teach all men to look upon war as only destructive of all good.

A keen exposition of the spiritual poverty of the world is given in Mr. Philip Cabot's remarkable book, "Except Ye Be Born Again." He says: "And, moreover, it is clear that this poverty of spiritual life, or loss of faith, is not confined to America. All Christendom is affected. For note well that the World War was not the special crime of any group of individuals, or of any one nation. Europe drifted into that war because of lack of leadership among nations whose material resources and power had wholly outgrown their spiritual control. And the civilization of Europe today, four years after the Armistice, is, according to the most competent observers, upon the verge of collapse. Without faith the nations perish. . . The conditions which we see around us are conditions of disease, and it is disease of the soul rather than of the body."

Another Modernist has broken forth with categorical statements that prove him to be a dogmatist of the first class. He does not reason; he simply asserts. But his assertions are wrong and unscriptural. For example, the liberalists, having so much superior enlightenment, sum up religion in the words of Jesus, "Keep the commandments." Then our Modernist adds: "They are sufficient." But, friend, who keeps the commandments? Let any man read the summary of the commandments, enjoining supreme love to God and equal love to neighbor, and see how far short he falls. Besides, Jesus did not tell the rich young man that they were sufficient, but told him to sell all he had, give to the poor and follow Him. Thus probed, the young man

went away sorrowful, knowing that in his natural state he could not and would not "keep the commandments." Thus the boastful Modernist proves himself a poor reasoner.

Our Modernist, above referred to, speaks vauntingly of human nature just as it is. He fairly apotheosizes it. He says: "The New Theology points to all the saviours, inspirers and leaders of the world," etc. First, here is another proof that Modernism throws aside the teaching of the Bible, which proclaims Jesus Christ as the only Saviour. Jesus Himself said positively, "I am the way, and the truth, and the life; no man cometh unto the Father but by Me." Under the inspiration of the Holy Spirit Peter declared, "There is none other name under heaven, given among men, whereby we must be saved." By its own mouth Modernism is convicted of the elements of infidelity. This fact is further confirmed by our Modernist's declaration that "God is too good to condemn anything that He has made, and man is too good, even at his worst he is too good, to be eternally condemned." Yes, but stop, Mr. Modernist! Jesus said of the wicked, "These shall go away into everlasting punishment." Then what is the difference between your Modernism and out-and-out infidelity?

The Modernism of the day is not nearly so smart and scholarly as it thinks it is. A truly educated man never brags about his erudition, for he knows enough to know that he does not know much. "Let no man think more highly of himself than he ought to think," is Paul's sensible admonition. In proof of the need of Paul's counsel we cite a further quotation from the Modernist referred to in the preceding paragraphs: "Life is divine. All life is divine. Such an affirmation is profoundly inspiring." Was the life of Loeb and Leopold "divine" when they murdered the Frank boy? Was the savagery and brutality of the World War "divine"? Is the fierce struggle for existence in nature "divine" and in accordance with the divine will? Nay, nay, there is much life in the world that is sinful, and is therefore the opposite of divine. The trouble with the Modernist is that he keeps on talking recklessly without poise and sufficient thought.

So many vital things are said in Philip Cabot's recent book, "Except Ye Be Born Again," that one cannot refrain from quoting. Note this (pp. 30,31): "And therefore it is clear to me that the true remedy—in fact, the only remedy—for the ills from which we suffer is a revival of our faith in God. Our lives are torn to rags and tatters by the whirling nebulae of disconnected activities which fill our days, resulting so often in a final explosion from the centrifugal forces generated by such rapid rotation. Vivid faith will centralize or polarize our lives, giving them a central motive—the service of God—which will unify our efforts, making them more effective, and relieving us of the killing strain of heterogeneous action. Faith will construct for each of us the great girders binding the rim of the wheel to its center, which will be strong enough to resist the pull of the centrifugal forces and enable the machine to do its work."

As a valued exchange points out, Dr. Harry E. Fosdick teaches salvation by works. In a sermon preached November second he repeated the well-known lingo that Christianity is "a system of living and doing rather than of believing." First, that is the old doctrine of the Judaizing teachers, whom Paul opposed with might and main. Second, it is harking back to the medieval ages when salvation by works was the great slogan; hence was opposed by Luther and all his fellow-reformers. Third, it is directly contrary to the teaching of Christ and His apostles. Christ said in His very first public sermon, "Repent ye, and believe the gospel; for the kingdom of heaven is at hand." Just before His ascension to the right hand of God, He said: "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." Paul declares that "by the deeds of the law shall no flesh be justified." He said to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Thus the Modernist advocates an ancient, hoary-headed heresy, rejects the fundamental principle of the Protestant Reformation, and runs squarely against the teaching of our Lord and His apostles. Folks, are you going to follow such leading? Think it over.

Says one of our thoughtful friends: "There could be nothing more unreasonable or untimely than the present opposition to theology. Men today are seeking after facts in all departments of life and being, and are trying to systematize those facts, in order to make them profitable and to find a way of advance in thought and practice. Then why object to theology, which is the science of the knowledge of God?" Yes, the superficial Modernists want science in everything but religion. They are satisfied to leave religion suspended

in the air. Why? Because they have a hazy kind of religion that will not bear scientific analysis and classification—that is why. Read their books, and see for yourself.

One of the outstanding claims of the Modernists is that their views make the Bible such a great and luminous book to them. Dr. Fosdick, in his recent volume, "The Modern Use of the Bible," makes this claim, and says that he has the testimony of others to the same effect. Of course, it seems to be a great book to these advocates! And there is a reason. When they can throw overboard whatever does not suit them in the Bible, and accept only what their proud reason approves, they will naturally think that what they leave of the Bible makes a great book! Is it not the verdict of their own wisdom, with which they are so greatly enamored? Those of us who accept the Bible in all its fullness also think it is a great Book, but for a very different reason. To us it is a great Book, not because we have reasoned it out, or because we have sifted it with our own puny reason, but because it is God's special revelation, and He gives us the assurance by His Holy Spirit, and on account of His mercy and grace, that it is His special revelation to us, His unworthy children. To God we give all the praise. There is a fundamental difference between the spirit of Modernism and evangelical religion.

Some liberalists should be more careful to quote the Bible accurately. In quoting from memory they are too prone to change the Biblical statements to suit their subjective ideas. A case in point is found in an article in *Christian Work*. In giving reasons why students go to Union Seminary the editor holds that there they have academic freedom, and are encouraged to seek the truth for themselves without any restrictions. Then he tries to make Christ in John 8:31,32 confirm the method employed in that liberalistic school. This is the way he quotes the passage: "Seek the truth, and the truth shall make you free." But Christ did not say that. This is what He said: "If ye abide in my Word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." The saying of Christ does not fit Union Seminary at all, because that school does not abide in Christ's Word, but rejects everything He said that does not meet the approval of its various modernistic teachers.

Heretofore we have had a good deal of respect for the ability of Professor Ales Hrdlicka, a curator in the National Museum at Washington, D. C. Recently, however, he has been saying some things that have partially sapped our confidence. He declared in some addresses that evolution is no foe of religion, because it requires God to determine and initiate the process. But that is only a kind of general theism; it is not the true religion of Christ and the Bible. Thomas Paine was a theist, or at least a deist, and yet an arrant infidel toward Christianity. Our professor, in spite of what he said about the concord of religion and evolution, went on to say that evolution destroys the idea of sudden creation as is taught in the Bible. He says, "Scientific truths have contradicted Biblical statement." Also that it is no longer believed that "there ever was a universal flood." Afterward he adds that "many of the beliefs expounded in the Bible are merely expositions of the common knowledge prevalent in Asia Minor in the days when the Testaments were written." Does that look as if evolution were not the foe of the Christian religion? Again he asserted that the "primitive notion of man's sudden creation" fails to explain human defects. Then: "Man has before him two pictures. One is that of sudden creation, with its note of finality, which means stagnation and hopelessness." The other, which he accepts, is the picture of man being evolved from an animal stock. How inconsistent to hold, then, that evolution is not the foe of Biblical religion!

When we began to read Professor Hrdlicka's lectures, above referred to, which were quite extensively reported in the metropolitan papers, we expected him to furnish convincing proof that the theory of evolution had been proved. In this hope we were disappointed. Instead of real argument and proof, he indulged in mere asseverations and also in a good deal of abuse of the opponents of the hypothesis. But he repeated the stock contentions that have been presented so often and refuted again and again—namely, that the Piltdown, Neanderthal and other men supplied the proof needed; that the experiments of Darwin, Mendel and Burbank proved that new species can be produced; and that there are many physical parallelisms between man and his supposed simian confreres of the long ago. Does he not know that much doubt surrounds those men of the so-called Stone Age because some of them had as large skulls as

many men have today after all these centuries of evolution? Does he not know that nature by herself never produces cultured forms, and that, as soon as man removes his guiding hand, they invariably revert to the original inferior types? Does he not know that, in spite of the physical parallelisms between men and apes, human beings always generate human beings, while apes reproduce only apes? Does he not know that not a single example of the fossil remains of what he calls the Primates has ever been found? Why must anti-evolutionists repeat these arguments over and over again without receiving any explanation from the champions of evolution?

The liberalists are fond of appealing to the individual's experience as the final authority in religion. One of them is reported to have said some months ago that the Scriptures are traditional literature, and that our only means of determining the truth of them is by our own living experience. To this the editor of *The Presbyterian* aptly replies: "This destroys the authority of the Holy Scriptures, and at the same time destroys Christianity. It is all folly to talk about testing by our experience the incarnation, the miracles, the atonement, the resurrection of the body, and the second coming. These are matters above experience."

Let us get at the truth. Christian experience of the real kind comes by the Holy Spirit through the Bible as the Word of God; it does not come down out of the blue in any way you like. Therefore Christian experience is not the test-stone of the Bible; the Bible is the test-stone of Christian experience. If an experience does not agree with the Bible, it is not a true Christian experience, whatever else it may be. A real Christian experience, coming through the Bible, cannot turn around and tear the Bible to pieces. It is by the Bible that men learn about the true God and the way of salvation through His incarnate Son; then when they follow the teaching of the Bible in true repentance and faith, they get the experience that the Bible is true. Christian experience does not determine the truth of the Bible; it is itself determined by the Bible. It is the verification in the consciousness that the Bible is God's Word, and is therefore true.

In view of the present crisis in the churches of Christendom, a courageous fellow-editor says the following words that should stir the apathetic to action: "The time is here when there is a loud call for a bold and defiant testimony against these would-be destroyers of God's Word and dishonorers of God's Son. Silence here is consent; and to consent is to be partakers with them in their evil deeds. This must bring upon the church the contempt of man and a beginning at the church of the judgment of God."

Along this same line Dr. J. Gresham Machen has put the matter acutely by saying that what the liberalists have falsely called the "Christian consciousness," and which they place above the Bible as authority in religion, "ought to be called the self-sufficiency of the natural man." Just right! Why did not somebody think of saying it in that way before?

Sometimes the liberalists become so frank as to let the world know the real goal of their dangerous teaching. Here comes along Dr. Charles W. Eliot, the well-known modernist, and imparts to the world this enlightening information: "The new religion will recognize that there is nothing ultimate within its knowledge. It will seek an open field, constantly shifting, and will not pretend any final recommendation of any sort. The finite cannot expect by any efforts of its own to know the infinite." Yes, that is a good descriptive phrase of the new religion, "constantly shifting." That is what it is. Do you want a shifting religion when you face the difficulties and trials of life and when you come at last to look into the face of the eternal future? How different is the Christian religion! "If ye abide in my Word, then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make you free." "Jesus Christ, the same yesterday, today and forevermore."

The skeptic is the man of the interrogative mood. He puts question-marks after all the great problems of life. His life is the direct opposite of the experience of the true believer who has been brought to faith in God and Christ and the Bible by regeneration. The believer is the man of the declarative mood. He places a period after the great and vital problems of life and destiny. This experience and position gives him a real foundation on which to build a useful life.

An editorial in a New York paper made a clever alliterative epigram some time ago, when it said that, in the present controversy, "the Fundamentalists lacked charity and the

liberals lacked clarity." Of course, that is very smart, but it is not wholly true. It may be that some Fundamentalists have sometimes failed to show a very charitable spirit; but they are not the only ones who sin in that respect. When you read all the epithets applied by the liberals to the conservatives, you realize that these expressions do not flow from loving hearts. Even Dr. Fosdick, the outstanding advocate of charity, calls the conservatives "theological reactionaries" (see his last book, p. 169). Thus we might amend the said editor's clever epigram by adding that "some liberals lack both charity and clarity." As to the conservatives, it is seldom that they lack both, for as a rule their position is perfectly clear.

"It is often much easier to discover what liberals do not think than to discover what they do think." This is one of Dr. Fosdick's frank admissions in the book referred to above (p. 183).

Like shifting sand is the liberalism of the day. Ponder this statement from Dr. Fosdick's last book (p. 190). He is arguing that liberalism should publish as clear a formulation of its holdings as orthodoxy has in its historic creeds. Listen to him: "We do well to retreat from old categories into the experiences behind them, but we must also enshrine those experiences in positive formulations, even though that means building up a new orthodoxy which in time will be dissolved by a new liberalism." Yes, Modernism is like "a wave of the seas, driven by the wind and tossed."

An interesting "scrap" is now going on among the partisans of evolution. Paul Kammerer, the Austrian biologist, recently came out with a book on "The Inheritance of Acquired Characteristics." He made a number of experiments with salamanders, frogs and ascidians, and feels sure that he has proved his point. But Julian Huxley, grandson of Thomas Huxley, gives the book a severe scoring in "The Saturday Review of Literature," New York. Mr. Huxley thus characterizes the book: "A scientific treatise, written by a professional scientist, it yet reveals every now and again an apparent incapacity to understand, or at least to apply, the most elementary biology." That is rather severe. But the poignant question is, If acquired characters are not transmitted to offspring, how can progressive evolution be accounted for? Herbert Spencer made this the crux of the whole problem. But Huxley falls back on "natural selection," "mutations" and "the struggle for existence." But he leaves the matter suspended in the air. He says: "The old Lamarckianism is dead. . . What the restricted 'new Lamarckianism' may finally prove to be, remains to be seen." So it seems, after all, that the question is not settled, in spite of the dogmatic statements that have been made concerning evolution and the scorn that has been heaped upon those who refuse to bow the knee to the modern Baal.

A proverb that you sometimes hear is this: "We know that the Bible is inspired because it inspires us." It must be remembered, however, that this saying is a play on a word. In the mouth of a modernist it has a twist that cannot be approved by the evangelical mind. In that case the Modernist means that the Bible is inspired only as he is inspired; that is, the writers of the Bible were helped and upbuoyed by their thoughts just as those same thoughts help and strengthen those who read them. But that is not the evangelical view. It holds that the writers of the Bible had a special divine inspiration—that no other writers of the world were inspired in that particular way. The Modernist should use words correctly, without any double sense or masquerade, and should say that the Bible is inspiring just as many other good books are, and for that reason it uplifts people today. The evangelical believer, on the other hand, holds that the Bible is divinely inspired in a peculiar way, and for that reason its truths are much more than inspiring; they are saving truths. Yes, now-a-days we must constantly be on our guard against the surreptitious use of words.

A keen writer puts an important truth in this wise: "But the Christian system has a philosophy, and the only philosophy which satisfies both the common man and the highest intellectualism. He who gets his philosophy from the Scriptures gets it from God. . . God is not the Unknown and Unknowable, but the First Cause and Father of us all. Man is not a string of physical sensations, but an immortal soul. And the universe is not a mere mechanism that started without a starter, and ends, if ever, without an *end*—without a First Cause or final cause or a *raison d'tre*. Better than a philosophic basis for Christianity is a Christian basis of philosophy."

* * *

Today is your opportunity; tomorrow will be some one else's.

THE ARENA

A Biblical Study of Union with God in Christ

By William Phillips Hall, Riverside, Connecticut

"Of him are ye in Christ Jesus"—1 Cor.1:30.

IT is a fact of the most profound significance that all of the great spiritual movements in the history of the church of Christ have been the result, not of the discovery of new truth, but of the rediscovery and better understanding of the original truth as it was given by the Lord Jesus Christ, first during the days of His ministry in the flesh; and, second, by Him in the Holy Spirit through His apostles and disciples thereafter.

In light of this fact, in view of the greatly disturbed, and disturbing, conditions in the churches and in the world both at home and abroad at the present time, and in view of the wide-spread challenge of the social, moral, and spiritual worth of our present-day Christianity and of the validity of our evangelical Christian beliefs and teachings, it appears to be eminently desirable for us carefully to examine these matters, and to determine whether we Christians of today hold the basic faith upon which our religion was founded, and whether we truly believe in, and really possess, enjoy, and exemplify the Christ-life, and are rendering Christly service for God and mankind as did the Christians of the first days of the religion of Christ, when that religion, in all of its purity, power, and grace, came into existence.

It certainly now appears that, if the religion of the Lord Jesus Christ had always been taught, understood, believed in, and lived by its professors as it was by the original disciples and apostles, the current magazines and newspapers would probably not be publishing articles about "The War in the Churches," with all that is included, signified, and implied in such articles; and the world would not be facing, as it does today, a condition of affairs—spiritually, morally, intellectually, ecclesiastically, and politically—of the most disturbing and menacing character.

As a matter of fact, in a number of respects, the religion of the Lord Jesus Christ, or that which goes by the name of His religion, is not taught, understood, believed in, and lived by many of His professed people of the present time as it was by His apostles and early disciples. That fact has been recognized, commented upon, and deplored by many true Christians for many years past, and of recent years the declension has become so marked as to be called a great apostasy.

Some years ago Bishop H. Hensley Henson of the Church of England, in his book entitled Apostolic Christianity, said:

> It is felt on all hands that the Christianity of history, and especially the Christianity of contemporary history, is a very different thing from the Christianity of the Apostles; there is an uncomfortable suspicion in many minds that the proportions of the Faith have been deranged, that the intrinsically greater things have fallen into the background, and the intrinsically lesser things have usurped their prominence. . . A wide and ever widening breach has silently discovered itself between religious men and organized religion. On all hands it is observable that Christian men are quietly withdrawing themselves from all religious observances. They neither attend public worship nor receive the blessed sacrament, nor outwardly concern themselves with religious affairs. It would be a grave error to suppose that these people are in any definite way opposed to Christianity. Most of them have a real respect and admiration for Jesus Christ, and a vague but confident belief that if only religion was what he intended it to be, if only the Church were again what it was in the Apostles' time, they would eagerly profess themselves disciples.

And in conclusion Bishop Henson says:

> Behind all that long apostasy we call Church History is the Age of the Apostles, when the mind of the Spirit was reflected in the life of the Society with a fidelity which has never since been witnessed. There we may discover the original principles of Christianity, return to which is the supreme spiritual necessity of the times.

In line with the great thought of Bishop Henson just expressed we shall now proceed to consider what appears to have been the normal life of the Christian of the apostolic age, the life actually lived by the Apostle Paul and his contemporaries, the life that God in Christ intended every one of His people should live to the end of time, and the life that all of His people should be living today.

We believe that, in the recovery of the knowledge and living of this life by Christians generally, the church of Christ would

experience a spiritual reinforcement of incalculable magnitude and blessing, that the greatest spiritual revival probably of all time would be experienced and that nations would be, spiritually, "born in a day."

At the beginning of our examination of, and inquiry concerning, our great subject we are led to declare that the teachings of the Lord Jesus Christ, when viewed as a progressive development of God-given truth, begun by our Lord during the days of His ministry in the flesh and continued by Him in the Holy Spirit through His apostles and disciples thereafter, clearly and positively reveal for those who would fully realize what He taught they should be and do, a life and service of which the lives and service of most professed Christians of these days betray an ignorance, or but poorly represent.

We shall consider, first, the kind of life that our Lord Jesus Christ planned and provided that His disciples should live; and, second, some of the results of it; and that our readers may clearly understand that we are not to consider this subject from a purely theoretical, or idealistic, viewpoint, but primarily and largely from that of actual personal experience, we will begin by a relation of such an experience.

Foreword

Some years ago a believer in God in Christ entered into a remarkably unique spiritual experience, an experience that has revolutionized his thought and life in many essential respects, and that, through faith, has brought to him a clear and positive consciousness of the presence of God in Christ in the Spirit with and in him and a consequent measure of blessing in spirit, soul, and body such as he never before realized. And this, when told to others, has brought the same experience and blessing to such of them as have exercised faith to realize the same. This experience took its rise in the discovery, and has continued from day to day in the personal realization, of the fact of a life lived within a Life, in other words, of a life lived by a believer, through faith, spiritually in Him.

At this point it appears to the writer that he will do well to quote the confirming testimony of an eminent witness as to the reality of the experience to which he herein testifies:

> In Christ Jesus! As the simple voice of faith this word is ever uttered with joy unspeakable and full of glory. But preacher or commentator, who may attempt to sound the depths or open the treasures of its meaning, must feel his tongue falter and the sense of the inadequacy of every explaining word. Let us, however, at least assert the *reality* of the fact which it expresses, for it is no symbolical form of speech, but the statement of a fact, as real in regard to the spirit as the fact of our being in the world is real in regard to the body. . . It is assumed in the Epistles, that believers in Jesus are no longer living a life that is only external, and, as it were, parallel to his life. They are *in* Christ Jesus, and he also is *in them.* [Canon Bernard in The Progress of Doctrine in the New Testament, p. 170.]

And this life lived by the believer in Christ, of which Canon Bernard and the writer testify, is a life lived spiritually in God in Christ, as the writer has already declared, and which he, later in this article, will show is the fact according to the Scriptures. The writer believes that in this life in God in Christ he has discovered and enjoys the life and experience that God has designed that all who believe in Him in Christ should live and enjoy.

In the words that follow the writer aims so to set forth the Biblical grounds upon which the life in God in Christ is founded as to give a clear understanding of the fact of that life, of some of the results of it, and how it may be realized by believers in God in Christ who may desire to realize and live the same.

God and His Omnipresence

In His conversation with the Samaritan woman at Jacob's well the Lord Jesus Christ told her that "God is spirit" (John 4:24, margin); and St. Paul told Timothy that God who is spirit, is, obviously in Himself, invisible (1 Tim. 1:17), "whom no man hath seen nor can see" (1 Tim. 6:16). St. Paul also declared that "in him," that is, in God who is spirit and is invisible, "we live and move and have our being" (Acts 17:27-28.) This declaration of Paul clearly implies the universality of the presence of God who is spirit, or, in another word, it implies His omnipresence, an attribute which is God's only. The Psalmist says: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139: 7-10.) "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. 23:23.)

God and His attributes are one, and they cannot be separated from, or operate inde-

pendently of, Him. The attribute of omnipresence, which we are now considering, is inseparable from God. He who is omnipresent can be no other than God, for God only is always and everywhere present. Now it is an undeniable fact that the Lord Jesus Christ declared omnipresence to be one of His attributes, for He is recorded in Matthew 18:20 as declaring: "Where two or three are gathered together in my name there am I [or, rather, *"I am"*] in the midst of them." Certainly none but God Himself could have truthfully made that promise of His presence wherever and whenever two or three of His people should gather together in His name; for in its fulfillment that promise involves and necessarily requires His presence, obviously in the Spirit, at many points throughout the earth at the same moment of time, and only the omnipresent God could make good that promise.

The Lord Jesus Christ and God Are Always and Everywhere One in Their Essential Being and Presence in the Spirit

Said the Lord Jesus Christ: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand. My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and the Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and [or, rather, "even"] because that thou, being a man, makest thyself God." (John 10:27-33.) In declaring "I and the Father [that is, God] are one," the Jews rightly understood that the Lord Jesus Christ made Himself, obviously in His essential being, one with God the Father Almighty; and as God the Father Almighty, in His essential being, is spirit (John 4:24, margin), so the Son of God, the Lord Jesus Christ, in His essential being, is spirit also (2 Cor. 3:17, R. V.); so the Father and the Son are, therefore, in their essential being, one in the Spirit (John 14:23; 1 John 5:20); so that where the Spirit of God is, there, in their essential being, both Father and Son are. "The Father (is) Spirit, the Son is Spirit, and Spirit is the unity of the Father and the Son" (Pulpit Commentary, St. John, vol. 1, p. 170).

In view of the facts set forth above, he who lives and moves and has his being, lives and moves and has his being in God who is spirit; and he who lives and moves and has his being in God who is spirit, lives and moves and has his being in God in Christ in the Spirit, because in their essential being, which is spirit, the Father and the Son are one in presence as well as in being; so that the God in spirit in whom men live and move and have their being is always God in Christ in the Spirit. But it is only as one, through faith, consciously realizes this fact, that that one enters into spiritual union with God in Christ—that one being in God in Christ in the Spirit, and God in Christ in the Spirit being in that one—which is necessary for the salvation of the soul and the enjoyment of all other blessings flowing from that union of the believer with and in God in Christ. And to those who were, at first, to enter into that experience the Lord Jesus Christ declared: "In that day [when they, through faith, should consciously enter into the Spirit of God in Christ, and the Spirit of God in Christ should enter into them] ye shall know that *I am* in my Father, and ye in me, and I in you" (John 14:20).

Confirming Testimony

Sir Monier Williams, an eminent authority in the field of Oriental religions, tells us that the consciousness of personal union with God in Christ is the unique and distinctive feature of the Christian religion, and that there is no trace of it in any other faith.

Canon Bernard, in The Progress of Doctrine in the New Testament, asks the following questions:

> Is it not the distinguishing feature of the Christian system, that it places the foundation of salvation in living relations to a living person, rather than in the adoption of opinions or of habits? and that under it the believer is, not the man that maintains the doctrine of the Trinity, or holds to "justification by faith" but the man who has "come to" Christ and "abides in" him?

To these questions the complete New Testament teaching of Christ and His apostles and the daily living experience of many believers in God in Christ reply in the affirmative.

Dr. R. W. Dale, in The Living Christ and the Four Gospels, tells us that

> Christ—not the truth which he taught, apart from himself — Christ himself is the effective Saviour of men in every country and in every age; and what is verified in Christian experience is

that Christ himself gives eternal life, quenches or subdues evil passions, and is the strength of all Christian righteousness; Christian men are conscious that in the power, not of the truth which he taught, but of personal union with himself, they have their place in the eternal order and know the blessedness of fellowship with God.

Dr. Hugh Price Hughes, of London, in his book, Essential Christianity, among other things says:

We come now to the most difficult and the most characteristic of the marks of Essential Christianity. St. Paul states in the text that "the spiritual blessing" of peace "in the heavenly places" is ours "in Christ." We receive it, we enjoy it, only so far as we are united to Christ as the branch is united to the vine, and as the arm is united to the body. Here we enter upon "the deep things of God." Here we stand face to face with what St. Paul truly calls "the mystery of the Gospel." Yet this mystery, which the thoughtless and the superficial would regard as a metaphysical speculation, has had again and again a tremendous practical effect. Go to Trafalgar Square. The latest monument there is erected to General Gordon, one of the most active, one of the most influential personalities of our race and age. He was not a dreamy recluse, or a helpless metaphysician. Yet one of his three favorite books was "Christ Mystical, or the Blessed Union of Christ and His Members," by Bishop Hall; and one who knew him intimately says that his view of the union between Christ and His members was the supreme influence in moulding his character and conduct. General Gordon was the hero whom the whole world reveres today, because he realized his living union with Christ. The union between Christ and the true Christian is as real and intimate, and at the same time as undefinable, as the union between body and soul. Christ gives us His own heavenly and immortal peace by giving us Himself. This is Essential Christianity. We have reached the distinguishing truth of the Christian religion. . . We are to blame for talking about "a Christian" when we simply mean a man, because a man apart from Christ is not a Christian, cannot be a Christian, loses Christianity as absolutely as my hand would lose its use and its meaning if it were cut off from my body. . . The Apostle Paul said he could do all things "in Christ," and so can every one of us. But "apart from" Christ we are absolutely unable to live the Christian life. What Christ offers to man is not a salvation apart from Himself, but His own veritable Self.

Dr. J. M. Shaw, in the Dictionary of the Apostolic Church, says:

Only "in Him," "in Christ," in union with a living Saviour, have we redemption and renewal of life.

Dr. James Wells, in his Christ for the Present Age, says:

"In Christ," not "by," or "through," Christ, is the apostolic definition of a Christian.

And Gataker, the theologian, defines a Christian as "one who has put on," or clothed himself with, "Christ."

In the mature spiritual knowledge and experience of the Apostle Paul a Christian is not merely a follower or disciple of Christ, but one who is "in Christ," or, in other words, one who, through faith, consciously lives and moves and has his being—spirit, soul, and body—in the Spirit of God in Christ, and in whom God in Christ in the Spirit lives. This is, primarily, the teaching of the Lord Jesus Christ Himself as set forth in a number of places in the Gospel according to St. John and elsewhere.

From the divinely inspired viewpoint of the Apostle Paul it is by this mutual indwelling of the Spirit of God in Christ in the believer and of the believer in Him that the believer becomes spiritually at one with God in Christ, and so possesses eternal life—which is salvation in the highest meaning of that term—and all other blessings of God that, according to the Scriptures, accompany the same.

"Christ Died for Our Sins"

While the Lord Jesus Christ fully satisfied the demands of the law of God against sinners through His atoning death on Calvary's cross, only those repentant sinners who, through faith, become spiritually one with Him receive the benefits of that atonement. For St. Paul says: "There is therefore now no condemnation to them that are in [that is, in spiritual union with] Christ Jesus. For the law of the Spirit of life in Christ Jesus made me [or "them"] free from the law of sin and of death." (Rom. 8:1-2, R. V.)

Let the reader note that freedom from God's condemnation for sin is enjoyed only by those who are "in [that is, in spiritual union with] Christ Jesus," and therefore only such receive that benefit of the atoning death of Christ. St. Paul also says: "In whom [that is, in the Lord Jesus Christ] we have redemption, through his blood, the remission of sins, according to the riches of his grace" (Eph. 1:7); and in making that declaration Paul again emphasizes "the salvation that is in Christ Jesus" (2 Tim. 2:10). Again, giving further expression to the same thought of salvation "in Christ," Paul states: "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23, R. V.). And that St. Paul would have us understand him to mean that that "free gift of God [which] is eternal life" is not only objectively presented to us in and through the Lord Jesus Christ, but that we are to possess it, through faith, in spiritual union with God in Christ is shown in Paul's

words in Romans 6:11, where he tells Christians, as those who are "in Christ," to "reckon [themselves] to be dead indeed unto sin, but alive unto God in Christ Jesus our Lord." St. Paul describes himself as "a man in Christ" (2 Cor. 12:2), and he also declares: "If any one be in [that is, in spiritual union with] Christ, there is a new creation: the old things are passed away; behold, all things are become new" (2 Cor. 5:17). In these words St. Paul declares "in Christ . . . a new creation," which, obviously, is the result of regeneration, or birth of the Spirit, and which is effected by spiritual union, through faith, of the believer with God in Christ.

In John 3:15, R. V., the Lord Jesus Christ is recorded as saying: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." And in the 36th verse of this chapter we read: "He that believeth in the Son hath eternal life." And in John 12:44 we read these words: "He that believeth in me, believeth not in me, but in him that sent me." Let the reader now note that in John 3:15, R. V., we are told that the Son of man must "be lifted up [that is, crucified]; that whosoever believeth may in him have eternal life," and that in John 3:36 we are told that "he that believeth in [translating the Greek preposition *eis* as in, the same as in John 14:1] the Son hath eternal life." From this, and the foregoing reading it clearly appears that believers in God in Christ are placed in spiritual union with the Lord Jesus Christ, and so become possessed of eternal life, through belief, or trust, in Him. In John 12:44 we are told by the Lord Jesus Christ that belief, or trust, in Him is really belief, or trust, in God in Him. Such being the fact, a belief, or trust, in God in Christ for salvation results in spiritual union with God in Christ and the gift of eternal life, which is salvation in the highest meaning of that term.

The Biblical validity of this line of reasoning is further confirmed by the words of the Apostle John found in 1 John 5:9-12, as follows: "If we receive the witness of men the witness of God is greater; for the witness of God is this, that he hath borne witness concerning his Son. He that believeth in the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath [or, is spiritually united with] the Son hath the life; and he that hath not [or, is not spiritually united with] the Son of God hath not the life."

And that this spiritual union with the Son is also spiritual union with the Father in the Son, or, in other words, union with God in Christ, is clearly shown in 1 John 5:20: "And we know that the Son of God is come, and hath given us an understanding, that we know him that is true [that is, the true God the Father], and we are in him that is true [that is, in the true God the Father], in his Son Jesus Christ. This [true God the Father, who is essentially one with, and revealed in and through, His Son] is the true God and eternal life." In this connection it will be well for the reader to note the words of the Lord Jesus Christ recorded in John 17:3, as follows: "And this is life eternal, that they might know thee the only true God [the Father], and Jesus Christ whom thou hast sent." And at this point it will, also, be well for us to note the words of John 20:31, R. V., namely: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." And further note that the words "in his name" in this connection undoubtedly are used to express the thought of "in him," so that the passage may be understood as reading: But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life [that is, eternal life] in him.

"But of Him [that is, of God] Are Ye in Christ Jesus"
(1 Cor. 1:30)

From the readings already given, it appears that the believer in God in Christ who has become spiritually one with the Lord Jesus Christ stands in the same relationship to the true God the Father as the Lord Jesus Christ does, for he is spiritually one with God in Christ and is recognized by God the Father as one with Him in and through His Son. In the first days of the religion of the glorified Lord Jesus Christ, or, in other words, of God in Christ, the believer who had, through faith, become one with, and had been spiritually included in, the Lord Jesus Christ, lived and acted and prayed and spoke in the Name of, and as, the Lord Jesus Christ. And it was in that spiritual union with the Father and the Son in the Son that believers in God in Christ became sons, or children, of God in the unique spiritual New Testament meaning of that relationship. In other words, all such

believers became sons, or children, of God, through faith, by spiritual incorporation into the unique co-eternal Son of the eternal God the Father.

St. Paul witnesses to this fact by telling us in these words that it is by spiritual inclusion in the Lord Jesus Christ the Son of God that believers become sons of God: "For ye [believers in Galatia] are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ [obviously, by being baptized in, or with, the Holy Spirit coming in, or with, the Name, and as the Spirit, of Christ] did put on Christ" (Gal. 3:26-27). "For," says Paul, in explaining the nature of that baptism, "in [or, "with"] one Spirit were we all baptized [or, spiritually clothed] into one body" (1 Cor. 12:13). And that that "one body" was the body of Christ, "his body which is the church" (Col. 1:24, in the Greek), is declared by St. Paul to be the fact, in 1 Corinthians 12:27, in the words: "Now are ye the body of Christ, and severally members thereof."

It now clearly appears, according to the Scriptures, that all believers in God in Christ who have been spiritually incorporated into, and so united with, God in Christ, constitute the membership of "the church" which is his body" (Eph. 1:22-23); that is, constitute the membership of that one church of Christ which, obviously, has always been essentially one from the day of Pentecost—when it was born, through faith confessed in prayer to God in Christ, of the Holy Spirit, who really came to believers in God in Christ that day in, or with, the Name, and as the Spirit, of Christ (John 14:20)—down to the present time.

St. Paul beautifully emphasizes the union of all believers in God in Christ with and in God in Christ by applying to that union, which is the one church of Christ, the Name of "the Christ," as recorded in 1 Corinthians 12:12, in the Greek, in the words, "For as the body [that is, the human body] is one, and hath many members, and all the members of that body, being many, are one body, so also is the Christ."

The expression used by the apostle is remarkable: "So also is (the) Christ." He says "(the) Christ;" yet he means Christ's people; from which it appears that, in the view of the apostle, as in the view of the Lord himself, all who are his are identified with and comprehended in his own Divine personality. (Pulpit Commentary, 1 Corinthians 12:12, p. 406.)

When the glorified Lord Jesus Christ addressed Saul (afterwards Paul) on the Damascus road in the words, "Saul, Saul, why persecutest thou me?" (Acts 9:4), He revealed the fact that in persecuting His disciples, Saul was really persecuting the Lord Jesus Christ, or God in Christ, in the Spirit in them. And in making that revelation the Lord revealed the fact that His disciples constituted the earthly embodiment of Himself, or of God in Christ, in the Spirit; in fact, that they constituted "his body" on earth, that "body" which, afterwards, Paul (formerly Saul) designated "the church, which is his body" (Eph. 1:22-23); and in uttering the words, "Saul, Saul, why persecutest thou me?" it appears that the Lord Jesus Christ gave, in substance, the only definition of His one church which He gave to men after His resurrection from the dead.

In view of the Biblically revealed facts set forth in this article, it now appears that the teaching of the union, through faith, of believers in God in Christ spiritually with and in God in Christ constituted the supreme teaching of the Lord Jesus Christ and of His apostles, and that only through a present-day belief in, acceptance, and personal spiritual realization, through faith, of that union can the one church of Christ again, as in the beginning, become fully conscious of and realize her union with God in Christ in the Spirit, and demonstrate in "the present evil age" the full Christ-life, spiritual power, ministry, and service, until the "appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:13-14).

After-word

"That which is born of the Spirit" (John 3:6). "It is the Spirit that giveth life" (John 6:63).

With the purpose of making widely known and emphasizing the Biblically taught fact of the spiritual union of all believers in God in Christ, through faith, in and with God in Christ in the Spirit, and the blessed results of that union by whomever and whenever realized, we present this Biblical study of union with God in Christ. But in so doing we distinctly disclaim any thought or purpose of discrediting or disallowing the Biblical validity of water baptism as commanded by the Lord Jesus Christ and used by His apostles and His professed church since the day of Pentecost. But, according to the teaching of the Apostle Paul, which he declared was received by him

from the Lord Jesus Christ Himself, the one essential baptism which really unites believers in God in Christ, through faith, in and with God in Christ in the Spirit, and makes spiritually effective in the believer that salvation which the Lord Jesus Christ purchased for all mankind in and through His atoning death on Calvary's cross, is clearly and undeniably shown in this study to be the baptism in, or with, the Spirit of God in Christ. And that that baptism is received by the believer in God in Christ through faith only, is also clearly shown, according to the Scriptures.

This disclosure of truth perfectly harmonizes with the fact that during the days of His earthly ministry the Lord Jesus Christ made faith, and faith only, the channel through which the believer was to receive eternal life —which, in the final analysis, proved to be nothing more or less than receiving, through faith, Christ in the Spirit, who, in His essential being, is one with "the true God and eternal life."

If the Champion could go into every Protestant home the church would be quickened, strengthened, heartened. I have taken the magazine 20 years: it was never better than now.—*A. B. Vaughan, D.D.*

Should the Revised Version Replace the Authorized?

By Philip Mauro, Framingham, Massachusetts

Dr. Hort's New Critical System

STRICTLY speaking, Dr. Hort's system is not a method of *textual criticism,* but rather is a scheme for dealing in a wholesale way with the testimony of the documents. Therefore, it does not lie in the domain of *scholarship* at all, but pertains to a very different science, that of *evidence,* with which Dr. Hort appears not to have been in any measure conversant. Sir Robert Anderson, who was both a scholar and also a jurist, has pointed out that, "The triumph of the Westcott and Hort school of criticism in the revision of the N. T. was due either to ignorance or neglect of the *science of evidence*" (*Pseudo-Criticism,* note p. 5; Pickering & Inglis' Ed.) This fact more than neutralizes any claim on behalf of Dr. Hort's System based upon the high scholarly attainments of its originator. Let it be clearly understood then, that the question we are now investigating is *not one of scholarship.* The province of the "scholars" is to *seek out* the evidence—not to determine its evidential value. Their function is that of *experts*—not of judge and jury; and that function has been fully discharged when they have supplied us with the *pertinent facts;* and in this case we have been furnished with facts in abundance—yea, in superabundanc. What remains is simply the decision of an issue such as juries composed of ordinary people, dispose of by the ten thousand every year.

Moreover, we have here a question as to which, upon the evidence as it admittedly stands, only one verdict is possible—a verdict for *the defendant.* For it must be also kept in mind, that the Received Text stands in the position of a defendant in a suit at law whose title, after undisputed possession for centuries, is challenged by one who never before was heard of as a claimant for the property. In a case of that sort the plaintiff could prevail only upon a showing of evidence such, both in character and amount, as to carry thorough conviction. And particularly he must be able to account, in the most satisfactory way, for the fact that, for so long a period of time, the claim itself, and the grounds on which it is now based, were never even heard of by the many who had continuously and diligently investigated the whole matter in dispute.

We believe we can best accomplish our purpose of setting forth a description of Dr. Hort's remarkable system by first giving an outline sketch thereof, taken from his own account of it (with occasional reference to the reviews published by Scrivener and Burgon); and then describing more in detail the main features of the system.

Classification of the Documents

Dr. Hort's first step is to divide the existing manuscripts into distinct groups or "families," the object being, as the sequel reveals, to permit of their being disposed of in a

wholesale way. This had been attempted by Bengel and Griessbach; and, as we have seen, Dr. Hort himself speaks of their "imperfect and halting attempts." But the documents do not naturally fall into groups or families. They do not exhibit any such common characteristics and common diversities as to show distinct family relationships. Much less do they lend themselves to that particular classification upon which Dr. Hort's scheme is based. It is purely arbitrary, and was manifestly contrived with the one definite object of getting rid of all documents which support the R. T.

The actual situation is this: All manuscripts exhibit the various errors to which copyists are liable; and since most of the divergences are of this sort, the impossibility of classifying them thereby is evident at a glance. Ignoring then these common errors, we have but two classes of documents: (1) A great host which support the distinctive readings of the R. T.; and (2) a scanty few which show notable departures therefrom, such as the omission of the last twelve verses of Mark's Gospel.

In order, however, to attain his ends, Dr. Hort assumes a dominant text in Ante-Nicene times which he calls the "Western," and this, he says, abounded in corruptions, mostly by way of *additions*. He further assumes that in the same early period there were two other texts in general use. One of these imaginary texts he calls the "Alexandrian," and this he assumes to have been free from "Syrian corruptions" but not from "Western." The other he calls the "Neutral," and this he assumes to have been (to state it in his own words) "free from the glaring corruption of the *Western*, from the smooth assimilations of the *Syrian*, and from the grammatical purism of the *Alexandrian*." Of this pre-eminently superior "Neutral" family there is no survivor, according to Dr. Hort, except Codex B, and parts of Codex Aleph.

Thus, by a series of bold assumptions, for none of which is it even claimed that a particle of evidence exists, we are brought at last to the conclusion that the Vatican mss. is not —as is evident on its face—an incomplete, most carelessly executed and scandalously corrupt copy of the Greek N. T., but is the sole survivor of a representation of a (supposedly pure) text, (supposedly) current in the first three centuries of our era.

In lieu of evidence supporting this radical conclusion, Dr. Hort gives many pages of purely speculative discussion (pp. 19-71) on the hazy subjects of "Intrinsic Probability," "Transcriptional Probability," etc. (in which he openly leaves the realm of *fact* for that of "probability") and then of "Genealogy" and "Genealogical Evidence." By these latter terms he means to designate that relationship which every mss. bears to the one from which it was copied (which would be its immediate "ancestor") and so on back to the original autographs.

Now we fully concede that "Genealogical Evidence" would be valuable indeed, *if there were any;* but the fact is that (in the words of Dean Burgon, which no one could contradict) "we are unacquainted with *one single instance* of a known mss. copied from another" (*Revision Revised* p. 256). "Genealogy," therefore, is only a name. As a factor of textual criticism it is, and can be, of no more service than the fourth dimension of space. Nevertheless, Dr. Hort ascribes great potency to Genealogy as a modifier of the probative force of the testimony, for he speaks of the great change *"in the bearing of the evidence* here made by the introduction of the factor of Genealogy" (p. 43).

It really requires no more than this to show how utterly incompetent was this learned man to deal with matters that lie in the realm of the science of evidence. But there is need to investigate his scheme throughout, seeing that it has no other reason for existence than to impair the integrity of the Holy Scriptures. For on the same page we read that the great change effected by this (imaginary) factor is nothing less than *"the transformation of the superficial aspects of numerical authority thus effected by recognition of Genealogy."* We ask particular attention to this statement, to the end that its meaning may be clearly apprehended; for it requires much effort and concentration of mind to extract this learned man's meaning from the foggy and pedantic language he has seen fit to employ. In this case, what is proposed is "the transformation" of the great preponderance of evidence that supports the R. T. ("the superficial aspects of numerical superiority") to a value less than that of B. and Aleph (where they agree) or than that of B. alone (where they do not). In other words, it is proposed to make the testimony of a thousand witnesses to be of less value than that of two! And this it is proposed to achieve by means of "Genealogy." Great indeed is "Genealogy."

But there is more to be noticed in this connection. On page 47 Dr. Hort introduces the sub-topic of "Complications of Genealogy by

Mixture." This takes us further away from the realm of fact, and deeper into that of fancy. For if the data of textual criticism supply us with not so much as a single instance of genealogy, how can we possibly inquire into the phenomena of "Genealogy" complicated by "Mixture"? This, however, is not a difficulty with Dr. Hort; for the reason that one of his conspicuous characteristics as a thinker is his habit of consistently treating the creatures of his imagination — his Genealogy, Mixture, Families of texts, Conflation, Double Simplification, Church Councils, Recensions of Greek Text and Syrian Versions, etc.—precisely as if they were well established and recognized realities.

Now, as to this new factor, "Mixture," Dr. Hort declares that it is able so to complicate the situation as "to confuse, and even *invert*, the inferences that would," in the absence of this factor, "indubitably follow" (p. 49). Therefore, even if we could make correct allowances for all the changes wrought by Genealogy, we would yet be liable to have our conclusions inverted again by "Mixture." What then are we to do? Clearly nothing remains but to trust ourselves entirely to Dr. Hort's "personal discernment."

To add to our bewilderment, and make us further realize the impossibility of finding our way about in the region into which Dr. Hort has conducted us, he warns us (p. 49) of the likelihood of our running across "variations with three variants, two being simple alternatives, and the third a combination of the other two." For, as he goes on to explain, "peculiar contexts may no doubt sometimes give rise to this paradoxical double simplification." Such language, in which the entire volume abounds, can serve no other purpose than to bewilder the reader, and conceal the real nature of what the writer is undertaking to accomplish.

Occasionally in this part of the volume we are able to catch a glimpse of the purpose which all this mystification serves to obscure. Thus on p. 53 is a reference to the "summary reduction of documentary evidence"; while on p. 55 we read of a "wide and helpful suppression of readings that cannot be right"; but not until we get further along into the volume do we get any idea of the extent of the "reduction of documentary evidence" that was proposed, or how "wide" the "suppression of readings" that was in contemplation. But enough at this point concerning "Genealogy."

We come next to—

"Conflation"

This is the peculiarly original and distinctive feature of Dr. Hort's System. As Scrivener says, it is "the feature which distinguishes Dr. Hort's System from any hitherto propounded, by the acceptance or non-acceptance of which his whole edifice must stand or fall" (*Plain Int.* p. 533).

The word "Conflation" means either the act of blowing several things together, or the new thing produced thereby. Briefly then, Dr. Hort's idea is that the "Syrian" text (as he is pleased to call it) that is to say, the early text corresponding to our R. T., is a *composite* text, that it was brought into existence by the blending or fusing together of two or three independent texts previously existing, namely, his "Western," "Alexandrian" and "Neutral" texts. He assumes that this supposed conflation was effected by high ecclesiastical authority, specifically by a church council held at Antioch about A. D. 250, or a little later; and further that there was "a second authoritative revision," by a second council of the Churches of the East, convened (not later than A. D. 350) for "carrying out more completely the purposes of the first" (p. 137).

To the theory, as thus far stated, there are several insuperable objections: *First,* there is no evidence that any text of the New Testament existed in those times except that which agrees with our R. T.; and since this text is most abundantly attested, the reasonable presumption is that, if another and a *purer* text had been concurrently in use, there would remain also ample proofs of its existence in early versions, in patristic citations, and in lineal descendants (copies). Since, however, there is no proof at all that such text existed, the idea must needs be dismissed as a baseless conjecture. *Second,* granting the existence of a rival text in primative times, and even that it was a purer text than the R. T., nevertheless, it remains to be proved that the R. T. is the product of a fusion of that relatively pure text with another (corrupt) text, the so-called "Western." True, Dr. Hort does cite eight short passages—clauses, or bits of sentences—all in Mark and Luke, which he *thinks* are conflations. But the variations found in those passages can be easily accounted for without assuming conflation; and even if every one of them was plainly a blend of two discrepant readings, there would be, in that circumstance, no proof whatever that the text *as a whole* was a fusion of two pre-existing texts. To this point we will return later on for a more thorough examination.

The Supposed "Authoritative Revisions"

If there were indeed several rival texts in those early days, each having (as Dr. Hort supposes) influential supporters; and if the conflict between them was indeed extinguished by the dishonest expedient of blending the two together, it would be necessary to assume that the questionable act was accomplished by an authority so high as to compel submission in all quarters to its decrees. Fully alive to this, Dr. Hort conjures up out of his fertile imagination two great Councils of the Eastern Church, to which reference has already been made, and makes them the agents of a proceeding whereby a concocted text has been imposed upon Christians, and mankind in general, for fifteen centuries, not one solitary individual having even suspected such a thing, until Dr. Hort, by "personal discernment," brings it all to light in 1881. But again, the absolute silence of Church history regarding any such Council, or any such extraordinary proceedings (which, had they really occurred, would have created a mighty stir throughout the world) compels us to dismiss this baseless surmise also.

Dr. Hort says:

"Two facts render it highly probable that the Syriac revision"—which he imagines was made—"was instituted or sanctioned by high authority, personal or ecclesiastical; (1) the almost total extinction of old Syriac mss. contrasted with the great number of extant Vulgate Syriac mss.; and (2) the narrow range of variation found in the Vulgate Syriac mss." (p. 136).

Here is a good example of the way Dr. Hort reaches his conclusions. The "facts" being (as stated) that copies of the Syrian Version (which agrees with our R. T.) exist in "great number" and are *remarkably uniform,* whereas of the supposed "Old Syriac" there are *none* (for the Curetonian mss. is but a fragment, and proves nothing to the point), and those "facts" being absolutely fatal to Dr. Hort's theory, how does he dispose of them? By conjuring up of an imaginary agency so perverse as to decree the "total extinction" of copies of the pure Version, and so powerful as to be able to accomplish it. But the simple, and undoubtedly the *true* explanation of the fact that no copies of the "Old Syriac" exist today, is that *none ever existed at any time.*

Prebendary Scrivener, in his careful, kindly, and manifestly impartial review of Dr. Hort's theory, points out (p. 537)—and it is an indisputable fact—that the entire system depends upon the supposition of—

"a comprehensive, deliberate, authoritative recension of the Sacred Books, undertaken by the chief rulers of the Antiochian Church, and accepted throughout that great Patriarchate; yet, in spite of all this, never noticed even by way of passing reference by writers of any description onwards, until its *consequences, not its process,* became known to eminent critics in the latter part of the nineteenth century."

Such being the case, we are thereby warranted in saying that the Hort theory is not only destitute of foundation in fact, but is wildly improbable. In view, however, of the great importance of this feature of the system devised by Dr. Hort, we propose to return to it for further examination.

How the Theory Operates

Having now given an outline of the mechanism of Dr. Hort's theory, we can describe its operation in a few words:

The text supposed to have been a "conflation" (accomplished by two successive Councils of the Eastern Church) and which is *none other than our Received Text,* Dr. Hort names the "Syrian"; and he consigns to the "Syrian family" all mss. which clearly support the R. T., comprising about 95 *percent of the entire mass of uncials, cursives, versions and fathers.* This being done, he blots out this immense body of perfectly competent testimony by simply pronouncing the stern decree that *"all distinctively Syrian readings must be at once rejected"* (p. 119).

But this is not enough; for the remaining five percent of the documents are, like Gideon's reduced army, still too many. So he consigns the major part of the remaining mss. to the "Western" and "Alexandrian" groups, which he holds in reserve for this purpose.

And now, as the result of this remarkable process of elimination, there remain only B, Aleph, and fragments of a few others; and of these B alone, according to Dr. Hort, is a practically pure copy; for his conclusion is that "B must be regarded as having preserved not only a very ancient text, but a very pure line of very ancient text, and that with comparatively small depravation" (p. 250).

This is the second article of a series on this subject by Mr. Mauro. The first appeared in the January number. The third will appear in the March number.

* * *

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—*M. A. Kelly.*

The Trail of the "Old Serpent"

Or, Modernism and the Bible

By William R. Henderson, D.D., Minter, Alabama

IN pronouncing the curse upon Satan and the agent he used in enticing our first parents into the commission of their first sin, Jehovah declared, "And I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). This conflict between the seed of the serpent and the seed of the woman—the warfare between truth and error — was inaugurated in Eden, and by Satan himself.

The Apostle says, "The serpent beguiled Eve through his subtilty" (2 Cor. 11:3). As Dr. Charles Hodge says, "She was made to disbelieve what was true, and to believe what was false." His approach to her was in a friendly spirit, and he was specious and smooth-tongued in his utterances. The instrument he used was probably not the snake as it now is, the crawling reptile to which mankind has such an antipathy, but, as Prof. Bush says, there was a "general belief among the ancient Jews and the early Christians that the serpent before the fall was not only gentle and innocuous, but in form and appearance among the most beautiful of creatures."

The conflict which Satan inaugurated has continued through the ages. Satan has waged it with all the subtilty which characterized his temptation of our first parents. He is mainly conducting it in the guise of "an angel of light." He is exceedingly shrewd, and well knows what instruments and devices to employ in order to accomplish his purposes.

In our time the Bible—as well as the fundamental truths of our holy religion—is the target at which the darts of the enemy are being hurled. Its supernatural origin and character are denied, by many, and questioned by others. The agents employed by the devil in making this assault are not men outside the Church, like Paine and Ingersoll; but by men within the fold of the Church, even men who have taken the solemn vows of the holy ministry.

These men, clothed in the vestments of the Gospel ministry, officiating in the pulpits of evangelical churches, easily in many cases gain access to the minds and hearts of Christian people. Some of them may openly declare their disbelief in the inspiration and authority of the Scriptures; but others, and there are many of this class, who, while generally using "the language of Canaan," with the *finesse* characteristic of the diplomat in the use of terms and phrases, they nevertheless sow the seeds of doubt, and, what Paul feared in the case of the Church in Corinth, is becoming more and more the case in the Church today, viz.: The minds of many Christian people are being corrupted from the simplicity that is in Christ.

What is it, then, which is asserting such a malign, pernicious influence upon the church? It is Modernism, the product of Rationalistic Chriticism. This Criticism is popularly known as "Higher Criticism."

There is a "Higher Criticism" which is believing and reverent in its treatment of the Bible. To this class belonged such notable scholars as Horne, Hengstenberg, William Henry Green, Edwin Cone Bissell, Robert Dick Wilson, and others in Europe and America, from whose labors the Church has derived inestimable benefit.

On the other hand, the men who are popularly called "Higher Critics," belong to an opposite and very different class of scholars. They are "Rationalistic" critics. Rationalism is guided solely by reason and relies upon reason alone in the formation of opinions, independently of authority, or of Divine revelation. In the earlier stages of their work these men undertook to make reason the ally of revelation; they ended in making it the Judge of revelation. The inevitable result was, as a noted German scholar declared, "to make it impossible to allow that such a thing (as revelation) had taken place. Revelation was made (by these men) to depend on conditions which are nowhere fulfilled in the sacred history, and which could never be fulfilled."

In other words, these men undertook to dictate the conditions under which God could make a revelation. It is not surprising, then, in view of the exaltation of reason to the judicial bench, that supernaturalism in all its aspects should be ruled out of court. In the estimation of such people the Bible is not a supernatural Book.

The Modernist is, substantially at least, the echo of the rationalistic critic. Dr. Wm.

Newton Clarke, former professor in Colgate University, published a work on Theology. In reviewing it the *Princeton Theological Review* commended it "to all who desire to get the clearest statement of the New Theology that can be found in English." Afterwards he published a book entitled *Sixty Years with the Bible*. In it he expresses the "delight and satisfaction with which he welcomed the message of the Higher Criticism." Regarding the effect of this Criticism upon the Bible, he says that "the conviction was borne in upon me that the Higher Criticism was a *thoroughly revolutionary* thing." (Italics mine.) He frankly says that his reason for this hearty welcome was this: "Since I must agree with the Bible, my soul clamored for a Bible that I could agree with without the sacrifice of my best moral judgment."

The effect of these critical processes upon the Bible has been, indeed, "thoroughly revolutionary." All parts of the Bible have suffered at the hands of these critics. Chiefly, however, the Pentateuch has been the storm-center. The hostility manifested towards it is not surprising in view of the fact that the groundwork of the scheme of redemption is laid in it.

These men, holding that Divine Revelation is incredible, utterly repudiated the supernatural and miraculous features of the Bible, and rejecting the great doctrine of redemption through the blood of Christ, did their work under the influence of a preconceived theory of a strictly naturalistic character. Their objective was to "put the Mosaic era out of history." Claiming to have pursued the "historical method," they manipulated the historic material, sorted it out, and adjusted it to their evolutionary hypothesis, whenever and wherever expediency or necessity required.

Lord Macaulay doubtless understood the proper method of handling historic material. In his essay on *History,* he says that one "must possess sufficient self-command to abstain from casting his facts in the mould of his hypothesis." This principle is certainly dictated by honesty as well as wisdom.

Utterly disregarding the plain facts disclosed in the Pentateuch about the Hebrew people, their origin, and the Divine dealings with them, the critics hold, as their pre-conceived theory obliges them to do, that this people slowly emerged from a state of savagery. From this low condition they gradually developed through the centuries, finally becoming a civilized and monotheistic people. This development was accomplished by purely naturalistic influences and methods. God had nothing to do with shaping and moulding the life and character of this people.

Aside from the information which Bible history gives us concerning Israel, archeologists have discovered facts, "based on scientific excavation," as Dr. A. E. Sayce says, completely overthrowing the contention of the critics, and establishing the trustworthiness of Israel's history as recorded in the Books of Moses.

Dr. Sayce further says, "The early use of writing for literary purposes in the Near East, the high state of culture and easy communication in the Abrahamic and Mosaic ages, and the accuracy of details in the Biblical narratives, have all been demonstrated." These facts, brought to light by these discoveries, lie right athwart, in positive contradiction of, the development hypothesis of the critics.

When these critics are confronted with the testimony of Christ and His apostles against their contention they say, in the language of their most eminent teacher, Kuenen, "We must either cast aside our dearly bought scientific method, or forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old." The naturalistic philosophy which dominates these men and their disciples, inevitably brings them into collision with Christ.

Jesus definitely recognized the historicity of the Pentateuch, and put His imprimatur upon it as embodying Gospel truth. He said to the unbelieving Jews, "For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5:46,47.)

Moses and Christ are indissolubly joined together; but in the interest of a "dearly bought" theory the Modernists endeavor to "put them asunder." Skepticism regarding Moses logically and inevitably leads to skepticism regarding Christ and His teaching.

In the development of this "dearly bought" theory, the Books of Moses are assigned to various ages and authors. For instance, they oracularly assert that Deuteronomy was written during the reign of King Josiah.

This claim seems to have grown out of an incident that occurred when the temple in Jerusalem was being repaired by order of the king. Josiah sent Shaphan, the scribe, on an important errand to the temple. Hilkiah, the high priest, informed Shaphan he had "found the Book of the Law of Jehovah." Shaphan took the Book to King Josiah, and read it to

him (2 Kings 22). It is not at all surprising that this Book should have been lost, in view of the ill-usage to which the temple had been subjected by Josiah's wicked predecessors, and afterwards found in some dusty recess.

The critics eagerly seized upon this incident as "grist for their mill," assuming this book was not the entire Book of the Law, the Pentateuch, but only Deuteronomy. This suited their purpose, for the other portions of the Pentateuch were assigned by them to other times and writers. They hold it was written by Hilkiah, or some unknown writer, attached to it the name of Moses, and placed it where it could be easily "found," and palmed off on the king and his subjects as having emanated from the illustrious Hebrew law-giver!

What evidence have the critics to substantiate their version of this matter? The same Book was in existence during the reign of Amaziah; Hezekiah's reformatory measures were conducted in accordance with the laws of Moses, the strong presumption being that the Book of the Law was then in its appointed place beside the ark in the temple.

The fact that this temple copy of the Book was missing is easily accounted for by the fact that during the reigns of such wicked kings as Manasseh and Amon the temple was ravaged, and even the sacred chest known as the ark was removed from its site by them.

The critics adduce not a particle of proof to sustain their contention. It rests simply upon a conjectural basis. They have the strange obsession that their conjectures stand upon an equal footing with facts. In this instance they gave free reign to their imaginations, and proceeded to "manufacture history," as a prominent German scholar, Delitsch, once charged them with doing.

Another position they take, and in all seriousness urge, is that non-enforcement of law proves the law's non-existence. This is indeed a convenient and serviceable rule. It can be easily accommodated to any exigency which their hypothesis may encounter.

Such a rule is not to be found in any standard work on interpretation which lawyers and courts use. It is not a rule which men familiar with human affairs would have framed. It is a rule formulated by scholastic recluses. Matthew Arnold says, "If you shut a number of men up to make study and learning the business of their lives, how many of them, from lack of some discipline or other, seem to lose all balance of judgment, all common sense?"

Some years ago a prominent pastor in Brooklyn, N. Y., showed this rule to a lawyer of high standing in his profession, and asked him what he thought of it. He read it carefully, and replied, "Why, it is unmitigated nonsense."

If non-enforcement is proof of a law's non-existence, then, after the lapse of centuries, a scholar imbued with the spirit of the critics, delving into the annals of our time, will infer from the widespread disregard of the Prohibition Law, that no such Law was in existence.

Was the doctrine of Justification by Faith not in existence until the Reformation in the sixteenth century? For a thousand years it was practically unknown. Is it possible that Martin Luther, in order to promote the cause of the Reformation, wrote it into the Epistle to the Romans, and then palmed it off on the people as coming from Paul's inspired pen? Is not this just as likely as that Hilkiah, or an unknown person, wrote Deuteronomy? And yet it is upon the flimsy, precarious basis supplied by the rule in question, that a leading critic solemnly declares, "This one point is sufficient to fix the date of the Levitical Law as later than Ezekiel!" "On what a slender thread hangs" this critic's contention!

Taking their stand upon the aforesaid rule, the critics further endeavor to establish their claim that the Levitical Law was non-existent until after the Babylonish captivity, by a method involving the most anomalous handling of the evidence.

When disputes, or controversies, arise among men, the usual course pursued by them is to assemble all their evidence. Neither party can prescribe what evidence the opposing party may, or may not, produce; nor can he in any wise restrict the course he shall take in conducting his side of the controversy.

But, strange to say, this is the very thing the critics undertake to do. They lack a fair, judicial poise of mind. They exhibit the "super-man" spirit, with which we were made familiar in the past ten years. Their confidence in every position they take is so implicit as to amount to a claim of infallibility. Hence, they are arrogant, imperious, domineering in spirit, language, and method.

One of our critics makes this pronouncement: "I exclude the Book of Joshua, because it, in all its parts, hangs closely together with the Pentateuch." Again he says, *ex cathedra,* "And on the other hand, I exclude for the present the narrative of Chronicles, which was written long after the reformation of Ezra, and has not the character of a primary source of the earlier history."

He thus presents the spectacle of excluding Chronicles because of the lack of "primary" qualifications; and Joshua's testimony is refused because it has too much of a "primary" qualification! A scholar this man may be, but his scholarship did not safeguard him from manifest stultification.

Again, they permit the Books of Judges, Samuel, and Kings to be used in evidence, but when passages in these Books are cited against them, they peremptorily rule them out on the ground that they are "suspicious," or are "interpollations." So the critics try to arrange matters so that we cannot "catch them coming or going." Their position is obviously weak and untenable; and by the eccentric, anomalous methods they pursue, they betray a consciousness of it.

The boast of the Modernists is that the productions of the rationalistic critics embody the latest, freshest scholarship. Is this claim sustained by history? A brief examination will suffice.

A book was published in 1670 by Spinoza, regarded as the "fountain-head" of rationalistic criticism, in which he boldly impugned the traditional date and Mosaic authorship of the Pentateuch, and ascribed its origin to "Ezra, or to some late compiler."

Subsequently a French priest, Richard Simon, published a work entitled, *Historical Criticism,* which was acclaimed as an "epoch-making work," in which he called attention to the "varieties of style" in which the Pentateuch was written, as evincing a diversified authorship.

In 1685 a Dutchman by the name of Le Clerk, declared that the Pentateuch was of exilic origin, and was written by a priest from Babylon about 678 B. C.

In 1780 Eichhorn appeared. He is credited with being "the father of the Higher Criticism." Wellhausen, who took high rank in that school of criticism, wrote a work on the Pentateuch, in which he included the Book of Joshua, naming the combined work *The Hexateuch.*

But while the rationalistic critics of Holland and Germany elaborated this scheme of criticism, they did not originate it. So far as substance is concerned, their positions are of the most venerable origin. The Bible and the fundamental truths of the Gospel were subjected to a pitiless fire of criticism within the first three Christian centuries.

Dr. Zenos, long a prominent member of the faculty of McCormick Seminary, says in his *Compendium of Church History,* "Celsus (A. D. 170), a man of wide learning, according to the standards of the day, and acquainted with the teachings of Christianity as well as of Judaism, wrote *The True Word* as a refutation of the Christian system. In it he sums up all the objections, historical and philosophical, that can be brought against the faith of the Church. *Later philosophical attacks have done no more than re-state the objections of Celsus* (italics mine). He holds the gospel history incredible, assails the doctrine of the atonement, of the Incarnation, and of a special revelation, and exalts philosophy and a rationalized philosophical heathenism over against what he believes to be the superstitions of the Christians."

Uhlhorn in his work, *The Conflict of Christianity with Heathenism,* says "Celsus claimed that Jesus learned the magic art in Egypt, and by means of it gained some adherents from the lowest classes, publicans and fishermen. He deceived them into the belief that he was the Son of God, and born of a virgin. . . He was betrayed by one of his disciples, denied by another, and came to a cowardly and shameful end. . . It may be true he told them he would rise again, but others have made similar boasts. Besides, we learn from the myths of men who have risen again."

Following this quotation Uhlhorn says: "We hardly need to point out that here we have the very same things which are promulgated at the present day as *'the surest results' of most recent science* (italics mine). . . Celsus in other places concedes that the dead Christ may have truly appeared, not as one risen in bodily form, but as a ghost."

On the subject of Christ's resurrection, there is a similarity of view between Modernists and this second century infidel. The former do not believe "He arose from the dead with the same body in which He suffered." Celsus likening Christ's declaration that He would rise again to "similar vain boasts" of which mythology tells us, reminds us of a well-known preacher who, in a sermon which was broadcasted over the land, discredited the virgin birth of Christ, and proclaimed the gospel accounts of it to be on a par with mythical stories of similar births in ancient times.

Another early antagonist of Christianity was Porphyry. Dr. Zenos says "he alleged that the Old and New Testaments were mutually contradictory. He applied principles of criticism to the Book of Daniel, and denied that it contains true prohpecies, but ascribed its origin to the time of Antiochus Epiphanes."

This latter contention is now proclaimed to be the product of *"modern* scholarship"!

Porphyry composed a bible in opposition to the Christian's Bible. It consisted of "a selection of heathen oracles and divine utterances." In the preface he says: "Those will best recognize the usefulness of this collection, who, in their longing for truth, have prayed that they might have a vision of the gods, in order that they might rest from their doubts in teachings which emanated from a trustworthy authority."

A kindred spirit, Prof. Kent, of Yale College, has published a book which he denominates "The Shorter Bible." He also wrote a preface in which he states that his book is designed "to furnish in logical order those parts of the Bible which are of vital interest and the most practical value to the present age." Those parts of the Bible touching the miraculous, the inspiration of the Scriptures, redemption through the blood of Christ, etc., are either excluded from "The Shorter Bible," or are reduced to an almost invisible minimum.

Porphyry's bible was filled with selections from Pagan literature; Prof. Kent's "Shorter Bible" contains selections from the Holy Bible, but they are practically neutralized by Pagan comments.

It is obvious, therefore, that Modernism is far from being a product of the latest scholarship. In all their utterances and publications the Modernists have been doing nothing but "thrash over old straw." They are simply giving expression to that which has come down to them from past ages. In fact, they are *Traditionalists.* May we not, then, say to them, The framework into which you have builded your propaganda may be new; but the ideas wrought into it are covered with the accumulated moss of ages? What, then, have you to tell us that is *freshly modern?*

Modernists like Dr. Wm. Newton Clarke, cordially welcome the achievement of the rationalistic critics in the production of a bible so acceptable to them—a bible "with which they can agree." But a book purporting to be the Bible, constructed in accordance with naturalistic methods and principles, and by men animated by the spirit of hostility to the supernatural and miraculous, who deny the Deity of Jesus Christ, and repudiate the doctrine of salvation through His blood, is certainly not one that can come to us with a "Thus saith the Lord."

Wellhausen was once asked by the late Dr. W. H. Griffith Thomas, "Whether if his views were accepted, the Bible would retain its place in the estimation of the common people?" He answered, "I cannot see how that can be possible." Certainly not. The Holy Bible, "our mother's Bible," holds a supreme place in the esteem and affections of "the common people," and "the common people," be it remembered, constitute the human race, as a rule. The Bible which they so affectionately cherish is to them the very Word of God to their souls, telling them of Him who, in infinite mercy and love, sent His only begotten Son to be a propitiation for our sins; and that everlasting life, with all its glorious benefits, is the present and eternal possession of every one who accepts Jesus Christ as his Savior and Lord. It is a Book which they feel responds to the deepest, most urgent needs of their souls, for they find it is the Book, and the only Book, which makes them wise unto salvation.

But the book which is so acceptable to the disciples of this rationalistic, unbelieving school, is not a bible, Wellhausen himself being the chief witness, that can possibly be acceptable to "the common people." It is a man-made, not a God-made book. It savors only of that which is strictly human, the product of the wisdom which is foolishness with God. Savoring only "of the things which be of men," it inevitably falls into the category indicated by Jesus on a notable occasion. He had just informed His disciples of the sufferings which awaited Him at the hands of the Jewish rulers, when Peter "began to rebuke Him, saying, Be it far from Thee, Lord; this shall not be unto Thee." Jesus instantly "turned, and said unto Peter, Get thee behind Me, Satan; thou art an stumbling-block unto Me; for thou mindest not the things of God, but the things of men" (Matt. 16:21-23).

This bible of the critics by their own confession, in consequence of the principles which they openly avow, and which influenced and governed them in its construction, manifestly savors of the things which be of men, and therefore, according to Jesus, it is satanic in origin and character.

But we are blandly assured that this bible is the product of men of eminent scholarship. Yes; and the impression was made upon the mind of Eve that he who addressed her so kindly and held out to her such alluring prospects of wisdom and knowledge, was a heavenly messenger. Men who are puffed up with the conceit that they are the embodiments of superior wisdom and knowledge have proved

to be Satan's most useful agents in corrupting our holy religion, and in misleading many Christian people.

Perils of this kind threatened some of the Churches in the apostolic age, notably the Churches in Corinth and Colosse. Paul characterized the false teachers who came to Corinth pretending to be apostles, as Satan's ministers (2 Cor. 11:13-15). And in Colosse he solemnly warned the members of that Church to "take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit" (Col. 2:8).

The philosophy taught there and elsewhere contained many of the germs, evolution included, whose development is exhibited in the rationalistic systems of subsequent ages. Hence, Paul, like Jesus before him, traced all this false teaching back to him who has the power to transform himself "into an angel of light."

In view, then, of the insidious and vigorous attacks which are being made upon the Bible, let not Christian people yield to fear and discouragement. The Bible has survived all such assaults in the past; and it will emerge from the battle being waged against it in our time with all its divinely endowed energy and power unimpaired.

God's Word is a fire which will consume all the chaff of the false prophets of this age. It is a hammer which will crush every system of thought and philosophy which impugns and seeks to undermine the integrity and purity of the Bible. It holds, and will continue to maintain, its position of solitary pre-eminence as being in the estimation of God's true people *the* Word of God, the only infallible rule of faith and conduct.

Contending for the Faith

By Mark A. Matthews, D.D., Seattle, Washington

IT is the duty, the God-created and commanded duty of every Christian redeemed by the blood of Jesus Christ, to contend for the faith. The great writer, in the little book in God's infallible Word, said: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

There are three very significant facts stated in the quotation.

First. You are required to *earnestly* contend for the faith. You are not permitted to go about this task in an indifferent, lackadaisical, careless and impersonal way. It is the earnestness born of conviction and controlled by the abiding belief of the eternal truth revealed by the Holy Ghost.

Second. You are required to *contend* for the faith delivered to the saints. You are not permitted to compromise, to adjust the faith to the code and programme of unbelief. You are required to contend for it, fight for it, die for it if need be.

Third. The faith is of supernatural origin, created and delivered by Almighty God, and revealed to the church by the members of the Godhead.

What is this faith requiring such controlling belief, such strenuous efforts and continuous teaching? It is not the product merely of historical facts. It is more than historical facts. It is composed of supernatural facts making supernatural history, which can never be effaced, changed or amended. It is absolute belief in the sovereignty of God, who created all things; an over-mastering belief in Jesus Christ, the eternal Son of God, very God of very God, born of the Virgin Mary—God incarnate; the glorious fact of the vicarious, substitutionary death of Jesus Christ, the only means of salvation, the only way by which human nature can be changed, the only process by which one can be born again and formed a new creature in Christ Jesus, the only way by which sin can be atoned for, the only process by which the sinner can be lifted from his lost estate and given a supernatural position in Christ before God; the blessed fact of facts, the supernatural resurrection of Jesus Christ, raised from the dead as an evidence that God had accepted his vicarious atonement as the ground of our justification, for God cannot receive the sinner in a state of justification if Jesus Christ did not vicariously die and supernaturally arise from the dead. His resurrection is the most glorious fact of all, and on it the whole fabric of Christianity rests. The victorious fact of his ascension, his seat at the right hand of God as Mediator, where he now abides and represents the church. The fact of the security of the church, the security of every redeemed soul,

and the absolute certainty of that soul's everlasting companionship with him in the heavenly mansion. The great dynamic fact of his second coming. He will come in real, tangible, visible form, in the same body in which he arose from the grave and ascended to the right hand of God. The great fact of God's infallible Word, inspired, vested with supernatural authority—the only Book of authority in the world, our only rule of faith and practice.

The evangelization of the world and the programme of the church rests upon these facts. These supernatural facts, delivered by Almighty God, constitute the faith delivered once for all to the saints. There have been no amendments, no additions, no subtractions from this supernatural faith. It is the creed delivered by Almighty God to those who are born again through the blood of Jesus Christ. There can be no other creed God will sanction, that the church should hold, or that individuals should teach. All modifications come from the enemies of Christ, the rationalistic enemies of Christ.

Christ is the Son of God, Very Son of Very God, born of the Virgin Mary, or he is not anything. God testifies that he is his Son; that he was born of the Virgin Mary; that he did have a previous eternal existence; that he did die on Calvary for the salvation of sinners; that he did arise from the dead; he did ascend; he is at the right hand of God; he is coming again. We are required to contend for this faith, to fight for it, to die for it, if need be.

There is another significant fact: The quotation itself teaches that we cannot contend unless the faith is being attacked, unless the enemies of Christ are hurling their anathemas, unless the forces of antichrist are trying to destroy the faith. It is the business of the church to propagate the faith, to teach it, to do an aggressive piece of work in the line of teaching the faith. If the church were bending her every energy in teaching the faith, perhaps the enemies of Christ would be put to flight more rapidly. Who brought on the war? The enemies of Christ. Who is bringing on the war within the church? The enemies of this creed, the enemies of this faith, those who represent the rationalistic, antichrist forces of the world. Do they expect the born-again, redeemed Christians to sit idly by, while they ruthlessly attack the faith, try to destroy the authority of the Bible, and try to rob Christ of his power and of his vicarious work? They make the attack on Christ and on this creed, and then, with faces covered with manufactured smiles of piety, they say, "We ought to live together in peace and quiet and the church should not be disturbed." Who disturbed the church? She was quiet and peaceful, continuing her work of propagating the faith until the enemies of Christ entered the fold and began to attack the very life of the Son of God.

Those who contend for peace after they have created the disturbance remind one very much of a domestic scene where the affinity, the paramour, comes into the home and says to the loving, faithful wife: "Let us dwell together in peace and quiet; we should not disturb the tranquility of the domestic circle; let us advocate unity, and in union let us dwell together under this one roof in peace and happiness. Hagar tried it. Others have tried it, but they had to be cast out. There is no room for the affinity in the well-ordered, well-regulated, orthodox, God-loving Christian home. It is just as impossible to have peace in the church of Jesus Christ when the ecclesiastical affinities try to destroy the integrity and character, and work and power of the Head of the church. There is no such thing as organic union with heresy and orthodoxy, with Christ and antichrist, with the rationalistic forces and real Christianity. The Christian is of supernatural origin. He cannot dwell in peace and in unity with one who is of natural origin, who comes of rationalistic parentage. There is no peace; they cannot dwell together. The scene presents trouble, sorrow and contention. It calls for the greatest exercise of faith on the part of Christians the world has ever seen. The battle must be fierce, the contention must be strenuous, the spirit of loyalty must be perfect, and the church must be in incessant prayer. No move should be made that is not the result of incessant prayer.

Let every true Christian, born-again child of God, remember that the gates of hell shall not prevail against the church. She shall triumph. The affinity and her rationalistic children shall be cast out. The church shall be preserved, protected, and at last gathered into her everlasting home with Christ.

Awake, Christians, and defend the faith. It is your God-decreed duty.

* * *

May God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new kingdoms of heaven, as he shall open them to us forever.—*Phillip Brooks.*

The Best Starting-Point for Faith in Revelation

By Reverend Clarence Pike, Royalston, Massachusetts

I. Introductory Observations

ALL systems of theology and, indeed, knowledge itself, must begin with faith. The ultimate starting-point for faith must be trust in our own faculties—in our senses as they make known to us the external world; in our consciousness as it holds before us our mental state; in our memory as it recalls the past; and, above all, in our intuitions when they affirm the certainty of axioms, that is of self-evident and necessary truths, such as, "The whole is equal to the sum of its parts"; "A thing cannot be and not be at the same time;" "For every change or event there must be an adequate cause."

Following the clue which is given us by these intuitions we reach a firm conviction that there is a Personal God who made all things, and with that conviction we gain all the truths of Natural Theism.

But at what point may we best start to investigate the claims of Revealed Religion, and to discuss the questions which are raised by the Scriptures? Perhaps logically we should begin with Genesis and the Creation; but practically we have a better chance to grasp the subject and to solve our doubts if we begin with Him who presents Himself to us as both the Alpha and the Omega of all truth, Who is thus "The Way" in laying the foundation of faith, as well as in carrying on the work of salvation to its eternal completion.

We will examine first the claims of Jesus Christ who is declared to be the Light of the World, the Son through whom God has fully spoken to man.

In proving the historic certainty of the statements about him in the Gospels we shall largely follow the line taken by Joseph Cook in his Boston Monday Lectures given in the last part of the nineteenth century.

II. Overthrow of Mythical and Naturalistic Theories

Through the middle portion of the nineteenth century there was a tremendous discussion as to the origin of Christianity.

Strauss, as well as others, taught that Supernatural Christianity was a mythical addition to the facts of the life of Jesus, and elaborated the "Mythical Theory" of the Gospel. This theory was that in process of time the fascinated disciples of Jesus, by the unconscious working of their enthusiastic admiration for their loved Master, added to the facts of His life a halo of miracle, which included the claims of His Deity and resurrection.

As a necessary part of the Mythical Theory its advocates asserted the late origin of the Gospels and of the New Testament Literature generally. It was said that the earliest date to which any New Testament book could be traced was 180 A. D.

Baur and his followers came in with a theory of "Tendency," or "Partisanship," which claimed that historic or Catholic Christianity was the outcome of conflicts and concessions between Pauline and Petrine factions in the Church.

All the time that these theories were being put forward scholarly believers in the old-time religion were contesting the ground with them, and inch by inch investigating the evidences for the dates of the New Testament books, and pushing back the claims of a late origin for them.

Later Baur made a great concession and statement, which is accepted by practically all reputable critics of all schools. He declared that the four leading Epistles of Paul,—that to the Romans, the two to the Corinthians, and that to the Galatians—were undoubtedly the genuine and authentic productions of the great apostle to the Gentiles, and were written before 60 A. D.

Significant conclusions may be legitimately deduced from this concession. These Epistles give us the same general picture of Christ, the same outline of His supernatural work, the same saving doctrines as are found in the Gospels which had been called "Mythical" or "Partisan." Jesus was crucified about 33 or 34, A. D. These Epistles were written before 60 A. D. This leaves only about 25 years for these "mythical" statements as to the work and doctrine of Christ to grow up and become the common property and universally accepted ideas of the great body of churches already organized.

Strauss wanted a century after the death of Paul for the working of his theory. These merciless chronological facts will not allow him more than a quarter of this time at the most, to say nothing of the further fact that the age of Livy and Tacitus was no period for the growth of myths.

Yet the picture and the doctrines of Christ are in the world. How shall we account for their existence? Certain it is that the fishermen of Galilee never could have *invented* such a character, such deeds, such discourses. In some way between 34 and 60 A. D. the whole history originated.

It is less miraculous that the record should be true than that it should have been invented and propagated with such elevating and permanent results. As a famous advocate of Rationalism said, "It would have taken a Jesus to forge a Jesus."

Daniel Webster's oration at the Bunker Hill Monument, in 1825, has been used as an illustration. It was delivered fifty years after the time of the alleged battle on that hill. Suppose that all literature previous to the oration had been blotted out, would not that oration and the attendant circumstances be a sufficient proof that the battle took place? How else account for those words and assertions and the gathering of the people and the veterans to whom he referred?

So the References of Paul, the Sanctifying of the Lord's Day in the Church, the observances of Baptism, and the Lord's Supper, imply the truth of the Evangelic history.

Thus we are assured that the character and the life of Christ are a reality, that the doctrines which He taught are a reality, and that they are adapted to man's need. Thus these Epistles prove that in 25 years or less after the crucifixion of Christ there existed churches all over the civilized world. They prove that in those churches doctrines and facts were received like those which are held by evangelical believers today. They give contemporary evidence. How explain it if not true?

This general view from the date of these four Epistles makes the "Mythical" theory a chronological impossibility; but a closer look at their contents, especially those of Galatians, turns this impossibility into an absurdity. A searching inspection of that epistle brings the testimony much nearer still to the event.

Keim, the author of what has been called the best Rationalistic life of Christ, sets the date of the crucifixion at 35 A.D. He dates Galatians at 54 A. D., leaving 19 years between them. In that epistle the apostle tells of his conversion and how he saw the crucified, appearing in brightness to him. Keim dates the conversion in 39 A. D. That brings the apostle's testimony to within four years of the crucifixion, set by Keim at 35 A. D., making Paul entirely a contemporary of the event and of the testimony of the first witnesses. No chance there for myths, or an unconscious growth from enthusiasm and imagination.

The testimony was either true or a wholesale falsehood knowingly agreed upon by the apostle and first witnesses,—invented and maintained without any earthly gain and in the face of all earthly loss and bitter persecution,—a psychological miracle and moral impossibility.

Furthermore, if Paul, or anyone else, had ascribed to Jesus Miracles, or a Resurrection, or Evidences of Divinity which were known by the first witnesses to be false there would have been abundance of contradiction, and some of it would have reached us. There was great opposition to him over much smaller matters than this would have been. He was never accused of being a false witness to the claims of Jesus.

Paul's testimony, moreover, is confirmed by that of James, Cephas, and John, the pillar-apostles; for they gave to him the right hand of fellowship, thus endorsing and vouching for his Gospel, so that the witness is theirs as well as his.

At the same time that the testimony of Paul is made so sure and impregnable a truer criticism has pushed back the dates of the Gospels, which had been set at nearly the end of the second century by the unbelieving critics, ever nearer to the dates which have been received by the church.

The most disputed one of all, the Gospel of John, was triumphantly vindicated by Ezra Abbot in 1880, and the evidence for it is so strong that no one would think of disputing it, if its testimony were not such a strong bulwark of the evangelical faith. A new Testament critic's opinion as to the authorship of the fourth Gospel is the very touchstone of his faith in Christ.

In the nineteenth century five great schools of anti-supernaturalistic criticism rose and flourished and passed into the limbo of discarded theories, viz., the Naturalistic Theory, specially championed by Paulus; the Mythical Theory, the chief author and advocate of which was Strauss; the Tendency Theory, supported by Baur and many other distinguished specialists; the Legendary Theory, adopted and diffused by Renan; the Critical Theory, paraded by the author of Supernatural Religion.

Every attempt to explain the origin and growth of Christianity on purely naturalistic grounds has failed.

III. External Testimony Confirmed by Historical Triumphs

The truth of Christianity, made so sure by this external testimony to its supernatural facts, is established as an inward certainty by its exuberant fulfillment of the test which our Saviour gave,—"By their fruits ye shall know them."

These "fruits" are glorious and abundant both in the world at large, and in the lives of individual believers. We have the clear fact that the churches established all over the Roman Empire, through their faith in a supernatural Christ, sustained for three hundred years the dreadful weight of persecution by a seemingly irresistible government, after which they themselves mounted to the throne of power.

We have also the fact, admitted by all writers of standing in the intellectual world, that from them influences flowed which purified and uplifted society. The spirit of humanity and fairness gradually penetrated its hard, selfish cruelty. Gladiatorial shows were abolished; the postition of woman was elevated; slavery was restricted, modified, and ultimately abolished; the people gained more rights and power, till in modern times they are controlling the course of public policy; there have been many protests against war, and efforts to drive the war-god from his supremacy in human affairs.

Can we suppose that such a power for beneficence and righteousness flowed from delusion or deception? Rather the God of Providence has put the seal of His confirmation upon the Historical Revelation of Himself.

IV. Testimony of Witnesses and of History Is Verified by Individual Experience

As Christianity has blessed Society at large, so the gifts of the Holy Spirit have come to Individuals when they once received into faith as well as knowledge the record of the risen and ascended Christ. They have found peace and a power to work righteousness in the world. In the work of Christ the human heart has found the satisfaction of all its deepest needs. When a key fits well in a lock and turns it we conclude that is the key which was designed for it.

Through these and similar external and internal Evidences we are convinced that Jesus is indeed the Christ, the Saviour of the world, and that Miracles are simply the natural works of the Son of God.

V. Christ Is the Key to Scripture and History

Once we believe in the Lord Jesus Christ as the Divine-Human Saviour of the world we have the key to all Scripture and to all History both before and after Him. He is the Eternal Word by whom all things were made, and all Scripture inspired, and by whom all the Ages shall be judged.

Believing in Him we shall believe in the general Inspiration and Authority of all the Scriptures, for He repeatedly endorses the Old Testament Scriptures, and made Himself joint author of the New Testament by his assurance to his Apostles that His Spirit would teach them more and more of Himself, and that by Him they and all His people should be led into all the truth needed for salvation.

He says, "The Scripture cannot be broken." He declared that Moses and the prophets were sufficient to lead a man to salvation. With the words "It is written" he put to flight the suggestions and solicitations of the Tempter. He quoted the historic records of the Old Testament as giving the dealings of God.

VI. Truth of Scripture Proved by Its Fulfilled Prophecy

His teaching concerning the Scriptures is irresistibly confirmed by their fulfilled prophecies. No matter how late critics may set the books of the Old Testament they cannot place them before the advent of Christ, and so we cannot escape the conclusion that two leading lines of prophecy have been amazingly verified by the event.

The first line includes those which depicted the Messiah who was to come, which were circumstantially established as Divine in the life, death, and resurrection of Jesus.

The second line consists of those which described the judgments to come upon Israel in view of their transgressions and departure from their covenant with Jehovah. Frederick the Great asked of his chaplain a short argument for the truth of Christianity. The chaplain replied, "The Jews, your Majesty." Volumes are condensed in that reply.

Besides these two chief lines of prophecy there are multitudes of special prophecies about various nations which in time became history so fully that unbelievers declare they *are* history, and not prophecy.

VII. Conclusion

When so many certainties of truth in the Bible are thus plainly established it enables us

to look with comparative indifference upon alleged minor errors or perplexities.

We can follow the advice which D. L. Moody once gave upon the subject. He said, "When I am eating fish I eat the meat and lay the bones on one side."

When so much meat of proved truth is granted to us we can feed upon it and lay the bones of unanswered questions and unsolved problems out of our thought.

We can wait for further light upon questions of authorship, and of origin and early chronology and alleged minor errors in science and history.

Many problems have already been cleared up for us. We expect many more will be. And if some should never be cleared up on this side of the veil, can we not, with calm trust and joyous hope, wait for that day when we shall see face to face, and know as we are known?

The Straton versus Potter Debate on the Fundamentals

By William Phillips Hall, Riverside, Connecticut

SOME months ago Rev. Charles Francis Potter, minister of the West Side Unitarian Church, New York City, challenged Rev. Dr. John Roach Straton, pastor of Calvary Baptist Church, of the same city, to debate with him some of the fundamental truths of the Christian religion. Dr. Straton, believing it to be his duty so to do (see Jude 3, and 1 Peter 3:15), accepted the challenge, and the debates followed. Four subjects were discussed by the debaters, the first, The Infallibility of the Bible; the second, Evolution; the third, The Virgin Birth, and the fourth, The Deity of our Lord. In the case of the debates upon Evolution and The Deity of our Lord, Dr. Straton's affirmative was sustained by the judges, two of the latter in each case being judges of the Supreme Court of the State of New York, and the third judge being a lawyer of world-wide reputation and former chairman of the War Industries Board. In the case of the other two debates there were split decisions which, Dr. Straton advises us, "really amounted to what in law would have been termed a "mistrial," and in the case of the debate on the Virgin Birth there were certain irregularities discovered after the debate in connection with the substitute judges, who were called upon the last moment to serve, which seemed to demand that even that split decision be either set aside, or the question be redebated before the regularly selected judges—men who met the requirements of the original agreement for the arrangements of the debate." In a recent discussion of this subject with Dr. Straton, who for many years has been a member of the Bible League and a Contributing Editor of the BIBLE CHAMPION, he remarked: "I am well aware that some of God's children have not seen the utility of these discussions.

"I believe, however, this is true because they have not known all of the facts in the case and have not been able to see the results that have flowed out of the debates. I am happy to say that a flood of letters and messages from all over the world, some of them from some of the greatest and noblest of the Lord's servants, praising God for the discussions and thanking me for the hard work and the faithful effort which I put into them far more than offset the evidences of one's misunderstanding and misapprehension. One of the greatest evangelists and Bible expositors, and one of the most thorough-going Fundamentalists in the entire world, for example, in addition to other kind things has this to say about the debates: 'You did the greatest work of your life in accepting the challenge for these debates. It means more for the truth than any other thing that was ever done in New York. And the influence reaches far beyond New York. Your address on Evolution is the greatest thing I ever read on the subject.' "

Dr. Straton also advises us that a number of remarkable conversions resulted from the debates, and that he is sure that he was led and blest of God through all of the discussions. The writer had the privilege and pleasure of "listening in" on most of all four of the debates, and he will take this opportunity to testify to the very able handling of his subjects by Dr. Straton, as well as to the splendid spirit of self-control displayed by the Doctor during the most aggravating periods of the debates.

Never within the knowledge of the writer has an exponent and champion of modernistic views given such an illuminating setting forth

of those views as did Mr. Potter during the discussions. It is no wonder, as Dr. Straton remarks, "that many Modernists who habitually camouflage, and some of the so-called 'middle-of-the-roaders,' and a number of editors of radical religious journals, have practically disowned and disclaimed Mr. Potter as a representative of the Modernists." "Despite such disclaimers," says Dr. Straton, "Mr. Potter is a fair representative of the Modernists, and the only ground of complaint that the Modernists have in the matter is that through the debate Modernism has had the mask torn from its ugly face and can be seen by all the people for the rotten and repulsive thing that it really is."

From a number of accounts it appears that Dr. Straton in his debate with Mr. Potter has rendered the cause of Biblical truth a great service and has fully shown himself to be a true defender of "the Faith which was once for all delivered unto the saints."

The Image of Nebuchadnezzar's Dream A New Interpretation

By George Wilson Brent, D.D., Madison, New Jersey

IN the BIBLE CHAMPION (October, 1924), page 519, under caption "When did the Stone Strike?" Dr. W. J. Erdman voices his discontent with the explanation usually given by expositors and commentators anent the image of Nebuchadnezzar's dream as found in Daniel 2:34,35. He says:

"The image is the symbol of the world-power in its whole future development and of its final destruction. . . Measures the duration of the times of the Gentiles. . . The toes of the image correspond to the ten horns of the Beast of chapter seven, *i.e.* the horns are kingdoms, the toes are kingdoms.

"Now when did the stone strike? It struck when there were feet and toes to be struck. There were no feet in the Babylonian day, none in the Medo-Persian, none in the Greaco-Macedonian, and none in the Roman. . . It is evident, therefore, the Stone cannot have struck at the Birth of Christ, nor at Pentecost, nor at the destruction of Jerusalem, nor at the edict of Constantine, for there were no feet or toes of the ten Kingdoms to strike."

Shielding myself behind the words of Jesus (Matt. 11:25,26), and the explanation of St. Paul (1 Cor. 1:26-29), I am offering Dr. Erdman, through the CHAMPION, a way of escape from his dilemma.

a When expositors and commentators make the Babylonian kingdom that "head of gold," they do violence to the meaning of the dream, for Daniel told Nebuchadnezzar (v38), "Thou art this head of gold." As the image stood up in its entirety (being intact, or whole) until smitten on the feet by the stone, it could not be composed of (1) the Babylonian power, which was conquered; by (2) the Medo-Persian, which in turn was destroyed; by (3) the Grecian, which again was deposed by (4) the Roman Empire, which in time will be supplanted by (5) the Stone!

The image was a type of an individual, that "man of sin," who knows not God in times of prosperity, and the smiting happens in "the latter days,"—in the days of the four universal kings typified by the metals, and not (as commonly supposed) in the last days of the ten confederated kings represented by the toes.

b The dream was really "a vision" (1 Kings 5:5,15), and therefore signified spiritual things; the image as described (head first, feet last) portrayed social and moral conditions, but in being "built up," the feet and toes are planted first, and the power it represents grew until perfection is reached in the head of gold.

We claim, as a whole, the image symbolizes "the kingdom of wickedness," and the various metals are moral conditions (kings) simultaneously bearing rule "over the whole earth," not as antagonists, but in successful harmonious accord, as members of one body, and each in its own place!

c The metals represent: clay, the spirit of ignorance; iron, the spirit of bigotry; the two combined represent the rule of superstition; brass represents the spirit of brutality and the rule of force; silver represents spiritual indifference or the rule of pleasure; and gold represents the spirit of big business, or the love of gain. These rule mankind everywhere.

The legs and feet denote the Eastern and Western Hemisphere, and the toes the following institutions: (1) Political methods; (2) Religious forms; (3) Industrial processes; (4) Social customs; (5) Domestic usages.

d This is the image of that "man of sin"

—the anti-Christ spirit—as he rises up in human affairs, "in brightness excellent, in form terrible," to be smitten and crushed by the stone, Christ Jesus.

These are the four universal spiritual kings which "bear rule over the whole earth," and who are to be destroyed together (by the Love of God manifested in Christ Jesus) prior to the establishment of the true church on earth, when His peace and presence shall dominate human society even as "a mountain" dominates the landscape and atmosphere.

Conclusion: As the image was whole when smitten on the feet, and as we know ignorance and bigotry, or superstition and brutality, are first abolished by the coming of Love in the affairs of men, and that impiety and worldly-mindedness shall end with them, in the latter day of the age, when "the earth shall be filled with the knowledge of the goodness of God, even as the waters cover the sea" (Isa. 11:1-9).

In the true church age there "is no place found" for superstition, brutality, impiety, nor worldly-mindedness (1 John 2:15-17; Rev. 20:1-6).

This new idea of the image is better than the one which dismembered it section by section, beginning at the head (which had no body), and ending at the toes (which have neither head, nor breast, nor thighs).

In this interpretation of metals (kings), of legs, feet, and toes, and of the image (kingdom of wickedness), I think Dr. Erdman will have no trouble in answering his own question. See Rev. 10:1,2,5-7; "days of the voice of the seventh angel"—11:15.

Consecrated to Christ

By Lawrence Keister, D.D., Scottdale, Pennsylvania

THE Christian who consecrates himself to Christ acts on his own impulse and choice. Duty drives, but Christ draws. He attracts men to him and consecration is the preparation they make in order to keep company with him. No finer fellowship and no more fruitful association is possible. He is our superior and we must defer to his wisdom and his will. He knows our talents and attainments and also our short-comings, but he never loses regard for us while we are really responsive to him.

He thinks things through and offers us opportunity to associate with him in what may appear to be above and beyond us. "I sanctify myself that they also may be sanctified in the truth." He is our example of consecration and he gave himself so wisely and so completely that we never think of any second object to which he might be devoted. He sanctified himself as God's representative among men and as man's representative before God.

Christians are called upon to follow Christ by entering into a definite understanding with him. They are to know him and they should know him so well that they can trust him at all times and under all circumstances. They are to be sanctified in the truth and if we ask what is truth the only satisfactory answer is the one he has given. I am the truth, I am in harmony in my own inner life. There is no conflict there. Reason, conscience and will act in perfect accord and I have peace within and being in perfect harmony with God I have the peace of God. This, then, is what I mean by being sanctified in the truth.

When Wendell Phillips was nearing his end a personal friend asked him this question: "Did you ever consecrate yourself to God?" He replied, "Yes, when I was a boy fourteen years of age, in the old church at the North End, I heard Lyman Beecher preach on the theme, You belong to God; I went home after that service, threw myself on the floor in my room, with locked doors, and prayed, O God, I belong to Thee; take what is thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me; whenever a thing be right it may take no courage to do it."

The ideal consecration meeting is where only two are present, the one who consecrates himself to Christ and the Christ to whom he is being consecrated; the one who offers himself and the One who accepts the offer. The transaction is personal whether it takes place alone with God or in the midst of a multitude. Each one accepts Christ in order to become a Christian and each one should know that Christ accepts him in order to perfect this personal relation.

When our Lord enters any heart he claims its obedience for he is a king and cannot abdicate. Men are required to be obedient to him who was obedient unto death for by the obe-

dience of One many are to be made righteous. Salvation is not delusive on the part of the Savior or the saved. Men must deny themselves in order to receive Christ as their Savior and Lord. They must be crucified with him before they can live with him in resurrection life and power. The heart has only one throne and when it is occupied by our Lord peace reigns there, the peace that passeth all understanding.

We value our friends who are so kind and considerate and who do so much for us. They live beside us and stand by us in time of need. They think for us and work for us. They are interested in us. They are a real asset, the best earth offers. But heaven affords us friends who are interested and active. There is the great cloud of witnesses in whose presence we run our earthly race. They are interested though unseen. God is unseen and interested and personally present. How wonderful is the meeting of the soul with God in the secret place of the Most High where nothing is hidden from him and where the soul becomes spiritually conscious of itself, and of him who is high over all and blessed forever more.

Sin narrows our vision and limits our life, just the opposite of what it promises to do. We are free to sin but we are not free after we have sinned for then we are the servants of sin. Being sinless our Lord was free and could say without fear or contradiction, Whom the Son makes free is free indeed; free as freedom is set forth in his life; free from any inner restraint of evil and free to use our God given powers according to the divine intention.

Naturally and necessarily the fear of the Lord is the beginning of wisdom, the beginning of that process that means the Christianizing of men. Men advance step by step in spiritual life and find the way open. The divine provision fits their need. They are more than conquerors through him that hath loved them. They fear not as they enter into the cloud that symbolizes the divine presence and that sheds its glory around them because they are consecrated to Christ by his act as well as their own. They shall be like him when they see him as he is, but they must be like him here and now,—

> Like him,—not unlike nor opposed;
> No, not even a little untrue,—
> Like him and so always disposed.
> To do the things he would have them do.

Consecration empties us before it fills us. It is characterized by thoroughness. Blessed are the pure in heart for they shall see God. The unity of life which is here designated as purity aids spiritual vision and insures the personal happiness which is constitutional and perpetual. Blessedness is the happiness of deity but it is here accredited to a particular class of men. Consecration means loss, but it means gain also and the gain outweighs the loss by an ever-increasing margin.

How vain to imagine that visible things can satisfy the spirit which like God is invisible! How deceptive are the leaders who propose to save men without repentance and regeneration! How childish to regard consecration to Christ as a thing that can be left to overzealous Christians, a thing that can at least be deferred to the closing years of life! On the other hand, we can see how profoundly fitting, how safe and satisfactory it is to be consecrated to Christ and know that our lives are hid with him.

Like Bunyan's pilgrim we lose our sins when we come in sight of the cross and like Paul we lose our self-life when we are crucified with Christ. Like him we live but we live another life, the Christ-life, the life of love and self-giving. We live but the life we now live, we live by faith on the Son of God. His deity dominates. We accept it in a practical, personal way. We know how we lived before and how we now live, how we were saved and how we were sanctified, how Christ became a real presence to us and how he is in us the heart of our obedience as well as the hope of glory.

* * *

"Let Them Know It"

When John Silvester Horne was once asked how he got hold of so many men, he sententiously answered: "Have a good thing and let them know it." By living the Gospel ourselves we best advertise its worth to others. In one way or another, by lip or by life, by word or by work, the professor of Christ's religion ought to make it known to his fellowmen, so that if, notwithstanding all that may be said in its favor, they reject it they will be without excuse. We are not responsible for the results, but for the character of our work—for its aim, spirit and methods. We should get the best and then let our friends, neighbors, and chance visitors know that they may (if they will) come and share it—*Zion's Herald.*

* * *

The secret of happiness might almost be expressed in one word—helpfulness.

THE SANCTUARY

Inauguration Sermon*

By William H. Bates, D.D., Greeley, Colorado

"For I am determined not to know anything among you save Jesus Christ and Him crucified."—1 Cor. 2:2.

PURPOSE lies at the foundation of all intelligent action. When entering upon any given course, the more fixed, definite, discriminating the purpose, the greater the prospect of satisfaction and success. Nor may it, though instinct with an onward moving force, be blind, unthinking. It must be intelligent, the result of patient, thoughtful forecasting.

In the administration of his affairs of grace upon the earth, God works in conjunction with human instrumentalities. It therefore eminently becomes his servants to deliberately and prayerfully form such purposes and plans as are best befitting the circumstances under which they are called to act.

I should be false to the trust you have committed to me, had I not, guided by the Divine Word, formed a fixed and intelligent purpose. Having spoken last Sunday morning rather from the pew point of view in calling a pastor—asking "For what intent ye have sent for me" (Acts 10:29)—it may not be inappropriate for me to speak this morning from the pulpit and pastoral point of view, unfolding somewhat the purpose formed, show what it embraces, and so indicate, in a measure, the course to be pursued.

The text states my purpose in a succinct and radical way, viz., to know nothing among you save Jesus Christ and Him crucified. This, I conceive, should be the purpose of every gospel minister.

The question arises, What is meant by knowing nothing save Jesus Christ and Him crucified? How much does that embrace?

This text, like many others, gives specific expression to a general truth. It is the culmination of several truths. It should be remembered that the Scriptures do not present truth in the abstract as philosophers and metaphysicians do, but under some special aspect,—in some immediate relation to life and duty.

The clause "Jesus Christ and Him crucified," at first glance may suggest only the Divine Galilean and the scenes of Calvary,—the atoner and the atonement. It contains that, and more than that. As some out-cropping rock on the hillside, beheld from a distance, seems isolated and independent, but if examined closely is found to strike widening down into the earth and to be a part of the adamantine foundations of the everlasting hills; so these words of the apostle Paul, though at first sight seemingly isolated and independent, strike down with widening lines until they are found to compass the broad foundations of the Gospel.

That the text has a wider intention than a cursory glance discovers, is proved by the Epistle which contains it and by the apostle's practice.

The immediate context shows that the Corinthian church was divided into factions and sorely rent by party strifes. Some had arranged themselves under one leader, some under another, instead of under the common leader, Christ. And we know there were some who had not divested themselves of the philosophical notions which they had while in heathenism. They grafted their faith (what little they had) on the stock of philosophy instead of their philosophy on the stock of faith. As was to be expected, they gathered no figs from thistles. The Greeks sought after wisdom, tried to find heavenly things with an earthly philosophy. They thought human reason competent to save men. "No," says Paul: "It is written that God will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent; God hath made foolish the wisdom of the world." For himself, he was sent to preach, but not with wisdom of words. It is as if he had said, "My discourse did not consist of human wisdom, but of truths revealed by God." Over against the speculations and philosophies of men, he set

*In a long ministry Dr. Bates had five pastorates, and at the beginning of every one he has preached from this text, rewriting the sermon, of course, so far as to fit the new circumstances. This is its last form. We submit that the purpose expressed in the text chosen—which Dr. Bates has faithfully tried always to carry out—should be the purpose of every minister; and this is precisely what every church needs, never more so than now. It certainly would work a great change in very many churches.—Editor.

the whole Gospel of Jesus Christ. Of the former as a power to save, he knew nothing. The latter was sufficient.

And it is interesting to notice that of all St. Paul's Epistles, this, in its contents, is most diversified. There were perplexities in domestic life; corruptions introduced from the heathen; lingering superstitions; rash speculations; perversions of Christian liberty; theological strifes; sectarian animosities; and various other irregularities. Upon all these he brought to bear the truth of God. To Jesus Christ and Him crucified, to the gospel, he referred every question and every fact of life and duty. His own practice is the interpreter of his words. If, then, our text is so wide-reaching in its scope, we see somewhat of the extent of the scope of the field which opens before the minister of Christ. Thus, a right discharge of the duties of the ministerial office, *i.e.* if the office be magnified as it ought, is no child's play. It demands one's best energies, a most untiring devotion.

Who is this Christ whom we are to preach?

Ruskin tells us in one of his works that in a certain part of Venice, from the level field of checkered stones a temple lifts itself forth, and he describes it.

There are multitudes of massive pillars, troops of ordered archers, white domes garnished with gold and opal and mother-of-pearl, vaulted porches ceiled with fair mosaic and beset with sculpture of alabaster clear as amber and delicate as ivory, capitals rich with leaves of acanthus and various vines. Towering higher and higher is seen a range of glittering pinnacles mixed with white arches whose crests seem to break into a marble foam and toss themselves far into the blue sky in flashes and wreaths of sculptured spray. Interwoven with all are mute forms of prophecy, mystical signs, the interpretation of which is one and the same. The shadowy aisles of the interior, the solemn recesses dimly lighted, the halo of glory surrounding the heads of the saints, the continual succession of crowded imagery underfoot and overhead, the mazes of lines and changeful pictures, in a word, all that in sculpture or painting can have a meaning,—all these have one significance: *They all end in the temple Cross of Christ.* And from that point all the interior beauties and glories of the temple can be seen.

What the cross of Christ is to the Temple of St. Mark's, that is He to the world. All things have their end in Him. As I take in at one view the existence of the race, I am compelled to regard Jesus Christ, God manifest in the flesh, "very God of very God," as the central or turning point in the history of mankind. As all succeeding history dates back to Him, so all preceding history prepared the way for Him. The countless radii of a circle no more meet in a common center than do all the lines of human history, since the world began, meet in Christ. The planetary worlds no more move in steady circuit around their solar center, controlled and kept in order by it, than do all the affairs of mankind revolve around the Son of God, controlled and eventually to be kept in order by Him. As there emanates from the central sun a subtle attracting power which holds in check the centrifugal tendencies of its satellites, keeping them in harmonious course and giving life and vitality to all their movements, so there emanates from Christ a subtle power which holds —if not now, it is yet to be—within appointed limits the evil tendencies of the world and gives vitality to all right forces of society. As this central attractive power in the heavens affects not only whole worlds but every single atom which goes to make up the world, so this power of Christ affects not only communities in general, but each separate individual. This is the influence that reaches the individual heart, quickens the spiritually dead, and implants within the power of an endless life. St. Paul says that God "has put all things under His feet. . . But now we see not yet all things put under Him" (Heb. 2:8), nor are they likely to be under the present multitudinous and apparently increasing preaching of "another gospel" and with Satan unbound. As our sun and its planets move around another solar center, forming a part of a greater system, so the First Advent and its attendant events move around another great central point, viz., the Second Advent, when the blessed and glorious things I have described shall come to their fulfillment and consummation. This is the Christ whom we preach. It is He, mighty to save unto the uttermost, to whom we have sworn allegiance. It is such an One whom we serve and preach.

Christ has committed to us a Word extensive in scope and application. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; . . . the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover

by them is thy servant warned; and in keeping of them is great reward" (Ps. 119:7-11). This law of the Lord is to be preached, not indeed that which is local and temporary, yet out of the local and temporary, if we have minds to discern, may often be drawn that which is good for all time, universal and abiding. The Gospel is the substitute, in its way, for the law and the heir of it: a substitute in that so far it takes its place and does what the law was supposed to do but did not; and an heir in that it receives and perpetuates the stable and enduring elements of the law. What was thus received, was enlarged and interpreted with wider intention.

There is no relation between the soul and God to which the Gospel does not apply, expressed either in precept or inculcated principle. It tests also the multifarious relations between man and man in every sphere of life. It lays its claims upon the whole man, moral, intellectual, physical. It is the educator of conscience, the discerner of thoughts and intents. It is the duty of the preacher to set forth the truth in its entirety. The great end of preaching is to save men. But it does not follow that there should be a continued treatment of repentance, faith, and the terrors of the law; but they should be presented in due proportion. These are, so to speak, motors and guides to the gateway of conversion. There is to be a Christian nurture, a development of Christian character, an education of the whole moral man: an adding to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love (1 Pet. 1:5-7).

For this work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, He gave some to be apostles, some prophets, some evangelists, and some pastors and teachers (Eph. 4:11-13). Men are to be saved, and one of the best ways to save a man is to keep him in health when you once get him well. The Gospel is medicine, tonic, food, everything that is needful for the moral health and sustenance. The preacher is to administer it with wise and skillful hand.

To preach Christ and Him crucified, which constitute the sum of the Gospel, is no easy or simple task. The work might well fill an angel's hands. The work is glorious. To illustrate and enforce the truths of Christ, it is, I conceive, the minister's privilege and duty to lay under contribution every department of knowledge,—this for the sake of the truth, not for the sake of the illustration and thus exploit the minister. Every department of learning should lay its choicest treasures at the feet of the Son of God. God's truth is ever the same and never changes, but it is the preacher's business to give it varied presentation, wisely adapting it to the times and circumstances in which we are. To do this demands a live and laborious ministry. To appear before one's people with a new text, but with the same old sermon Sunday after Sunday, is not to preach Christ and Him crucified.

The call for "the good old gospel" I am sure I heartily sympathize with. But I doubt if all who make the call always clearly discern just what they want. We do not hear any call for the good old ways of travel. Who would want to go back to the old stage coach or to the lumbering vehicles of former days? Then rather, we want the most improved methods of rapid locomotion, regular "flyers" both on terra firma and in the air. Who wants the dress of our ancestors? While we may not want our clothes cut in their style, we have not, however, got beyond the good old wool and cotton and silk that constituted the staple of their fabrics. Now, I have nothing else to preach to you as a means of salvation and Christian culture but "the good old gospel."

Amid all this swirling conflict of beliefs and misbeliefs, I shall discard or reject nothing of the old because it is old, only because it is false; I shall accept nothing new because it is new, only because it is true, always keeping my mind open to the *truth* from whatever sources. I declare to you my sincere and hearty loyalty to the Word of God in its entirety. But if there are any improved statements of truth, or any better methods of presenting it so as to make it more easily understood, more interesting, more impressive, that it may be more effective in our lives, I do not know why we shall not avail ourselves of them. I would that as pastor and people we might consider ourselves progressive conservatives: conservative in that we shall hold, tenaciously hold too, the substance of the good, the true, the tried of the past; progressive in that we shall use that substance and whatever is new that may accord with it, in whatever new form or by whatever new method shall best subserve our present interests and future

well-being. If we do not keep up with the procession we shall get left. As long as the procession is marching Zionward let us keep step with it.

As has already been intimated, the minister is to apply the gospel to all the relations and duties of life, but bearing in mind that it is every individual's first duty to accept Christ as his Saviour, and thereafter to lead the Christian life. He is to carry the truth wherever the truth should go. He has no alternative. The commands of the Lord are upon him. This, at times, may not be altogether pleasant. Hence no small degree of independence and boldness is required,—not independence of God, but of men, and the boldness which comes from the right and the truth. It is hardly to be expected that faithful preaching will please all men. The millennium has not yet come. If preaching Christ and Him crucified offends, let the account be settled with Christ. When the agent obeys his instructions, the principal is to be looked to, not the agent. When deference to opinions and prejudices of persons overcomes fidelity to truth, the glory of the house of Levi departs, the ministry becomes disesteemed, a by-word and a reproach.

That was a profound and true saying of Neander, the great church historian, that Christ's truth is inseparable from Himself, from His personality. Then when the truth of the gospel is preached, He is preached. As Christ required defense when the midnight mob, armed with swords and staves, sought His life, so He, in His truth, requires defense from the mobs of dark unbelief now, and, it is to be feared, sometimes from professed friends. In the time of the Roman empire, the senate, on occasion, was wont to pass a decree, a sort of *carte blanche* of military power, enjoining upon the consuls to see that the State suffered no harm. So the Almighty has put forth a decree that His servants shall see that His truth suffer no harm. In these tumultuous times, times of revolution in thought, aye, times of rebellion against the truth of God and His Christ, it is demanded that the watchmen upon the walls be awake, that they be of far-seeing eye, quick to discern a hostile approach, that they cry aloud and spare not. Far be it from me to make this a belligerent pulpit; yet may God forbid that it shall be a place where shall be cowardly surrendered aught of what we hold to be true in faith or practice. The injunction is to contend earnestly for the faith once for all delivered to the saints. There may be occasion to use the persuasions of the heavy ordnance in God's arsenal; yet may there not be occasion far oftener to use the perhaps more effective but softer persuasions of love? Michael, contending with the devil about the body of Moses, withheld his tongue from railing accusation, and gently said, "The Lord rebuke thee." The method of contending for the faith must be left to times and circumstances, wisely adapting to the exigences of the case. To defend what is true is to defend Christ.

Last Sunday I inquired for what intent ye have sent for me. May I not permanently assume, as then deduced, that you have sent for me to lead, instruct, and help you in the way of salvation and Christian life according to the Word of God? The unanimity and heartiness of your call are going to make it easy for me to commence hopeful and hearty serving of you. I desire to be a pastor to the *whole* congregation, and I want each one, no matter in what state or condition, old or young, to feel that he or she has the same right to the pastor that any other person has. Years ago I read a sentence in one of George William Cutris' books—"Prue and I"; you ought to read it if you haven't—that I have taken as a law of my life. The sentence which was put into the mouth of a quaint, genial character—Titbottom, the old deputy bookkeeper—was this: "It is my habit to think the *best* of people, rather than the worst." Accordingly, I try to think the *best* of people. So, if there is anything in the past history of this church, or of individuals in it, that is as it ought not to have been, I do not want to know it. Let me have the bliss of ignorance of the wrongs of people, if wrongs there have been. If you are not all saints, I want to think you are as near saints as my knowledge of human nature permits. That knowledge will furnish sufficient drawbacks!

But in accomplishing the intent for which you have sent for me, may I not ask some things of you?

I ask first of all—and this is by no means an empty form of words—your sincere, constant, prevailing prayer.

Then, I ask your hearty co-operation in all the work of the Lord. Whatever shall be undertaken, I trust shall be devised with a direct reference to the glory of God and the advancement of His cause in your midst. In these things let me have your counsel and cordial support.

And still further I ask your faithful attendance upon all the services of the church, both on Sunday and in midweek. I mean to make

every one of these services of such value that if you miss one, either on Sabbath or week-day, you will lose something of real value to you. I feel that each one ought to make it a matter of conscience to sacredly fulfill all church obligations.

Upon your love I do not venture to presume. The evident affection with which I have heard so many speak of my predecessors in this pastorate—speech as grateful to me as it is commendable to you—leads me to believe I shall have like place in your hearts when you prove me worthy of it.

Finally, let me conclude by asking you to let pleasure, privilege, and duty combine to incite you to render me what aid you can in fulfilling the purpose to know nothing among you save Jesus Christ and Him crucified.

Now the God of peace that brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

BE YE TENDER-HEARTED—Ephesians 4: 32

Next to the blessing of a pure heart is the blessing of a tender heart. Not all pure hearts are tender, and not all tender hearts are pure; but a heart that is filled with the love of God must be both pure and tender. Absolutely the worst thing in the world is an impure heart, and the next worse thing is a hard heart. Moses says that Pharaoh hardened his heart, and again he affirms that God hardened Pharaoh's heart. The contradiction is only apparent. Pharaoh set his will against the will of God, and there is a law of God, immutable as any law of nature, by which the heart that excludes God grows obdurate. Saints grow in grace, sinners grow in disgrace. The pure heart grows purer, and the impure heart more impure. The tender heart grows more tender, and the hard heart hardens as the days go by. The same fire that melts ore hardens clay.

The world tends to make hearts hard. The multitude of frauds, the abuse of confidence, the violence done to friendship, the very frequency of appeals to sympathy—these are the things which tend to render us less sensitive to the thought and sight of suffering. But nothing so certain sears the heart as broken promises, unfulfilled vows, unredeemed pledges to God. What can counteract these influences? What can we do to keep our hearts tender, to keep our souls sensitive? First, we can pray to the Lamb of God. "Lamb of God, calm my perturbed spirit!" cried an English preacher under circumstances of great provocation. Then we can exercise mercy in speech and act. We can curb our sharp tongues and train our sharp tempers. We can guard the gates of speech against undue severity. Moreover, we can avail ourselves of every opportunity to contemplate the scene in sight of which the hardest heart grows tender—the death of Christ, the just for the unjust, that he might bring us to God. Thackeray, speaking of the death of George III, writes: "Hush, strife and quarrel, over this solemn scene." If the pall of an earthly monarch exercises a subduing power, a restraining influence, what should not the effect be upon us as we look at the Cross of Christ? Looking at him, who was both pure-hearted and tender-hearted, we grow like him.

A GREAT PARTNERSHIP—Phil. 2: 12,13

Is salvation then a matter of works? No, we are saved by faith, but faith activates, as scientists would say, or as the apostle James puts it, vindicates itself by works: "I, by my works, will show thee my faith." Paul is writing to people who are already saved, but urges them to manifest their faith personally and practically. Salvation is of faith in order to good works. A noble Christian motto is, "Saved to serve." We are called to work. Our field is the world, the world within and the world without. There is work to do in our own hearts, in our own homes, and neighborhoods, in our own land. Life in its widest relations is affected only as life is affected in its narrowest relations. Jesus' first field of labor was his home at Nazareth and the carpentershop of his foster-father. God gives no one of us a foreign mission without having

first proved our fidelity at home. "Do the duty that lies nearest thee." Yet no narrow view of life should prevent our doing our full share in making the world a better place to dwell in. Great wrongs are to be righted and great causes are to be advanced. Struggling reforms are to maintain. Corruption is to be cured by the salt of righteousness. This is God's world, and sin is a usurper in it. Christ Jesus has a right to rule and reign, and all his servants are soldiers, and all his soldiers are called to fight the good fight.

We do not work alone who work for God. He works in us, through us, with us, by us, and beside us. He bears the heavy end of the yoke. He rests us when we are weary, and by his Spirit energizes us when we grow languid. It is a great partnership.

A CHILD'S QUESTION

In a village in one of the mining districts a kindly Christian woman was in the habit of visiting an old man who was ill and alone. He had the reputation of being a "surly swearing chap," and few of the neighbors went near him. Though the good woman received no thanks for her attention, she continued to try to help the poor old fellow, and always mentioned him in her evening prayers with her little boy, who became greatly interested in the "bad man," as he called him. One night after the man had thrown back her kind words with cursing and swearing, the child noticed that the usual prayer was not offered. "Have you given him up, mother?" he asked. "Yes, dear, I believe I have," was the reply. "Do you think God has given him up, too?" questioned the boy, after a moment's thought. This view of the matter so impressed the mother that she continued praying and working until she was rewarded by being used as the means of the man's conversion.

CHRIST AND HIS CRITICS—John 7: 20

The wisest Man that ever lived, the purest, the best, the all-perfect, did not escape criticism. Some said he was a madman, some affirmed he was possessed of devils, and others even made bold to accuse him of being a glutton and a winebibber. If the flawless character of the Son of Man was not free from calumny, who are we that we should expect to escape unjust criticism? From the cruel things which were said of Jesus, we should learn to analyze criticism before accepting it as conclusive; to be patient under calumny, and not to engage in accusation without full knowledge of the facts in the case. He was a wise man who advised his scholars to ask three questions before they indulged in personal criticsm: Is it true? Is it kind? Will it serve any good purpose to repeat it?

The faculty of criticism is not a high one. It is destructive rather than constructive. We are not unjust when we describe a critic as "one who dislikes the things that he dislikes more than he likes the things that he likes." Not always are critics mercenary, but in the cases of the critics of Jesus and of Paul they often were. The Gadarenes besought Jesus to depart from their coast because they were afraid his presence would interfere with their commerce in swine. The mob at Ephesus cried out against Paul because the people foresaw the effect of the Gospel upon their trade in idols. Not always is the motive of criticism selfish. Sometimes simple lack of judgment is responsible for it. Those who said to Jesus, "Thou hast a devil," did not consider how often he cast out devils. "A house divided against itself can not stand." In every age of the world idealists have been called madmen. Every great reform has been the triumph of an "absurd enthusiasm." When they said of Jesus, "This man receiveth sinners and eateth with them," they told the truth. It is the glory of the church that its founder did and does receive sinners. How effective was his answer to this objection! "They that are well need no physician."

SONGS IN THE NIGHT

"Blessed be God, my Maker, which giveth songs in the night." What a wonderful expression. The night is the time of dread and fears. The clouds are always darker in the night. Troubles seem so much more dreadful when they come at night. Friends look like specters shrouded in the mists of darkness. Song is the voice of hope and gladness. Night is the death of song. But to those who belong to God the time of terror and dread is filled with the song of faith and hope. God is with us in the dark as well as in the day. "He that keepeth Israel neither slumbers nor sleeps." As long as God keeps awake we can sing the songs of faith. God will take care of us.

* * *

People who find fault with the church see to do so by the torch the church carries.—*Andrew Holmes.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

The great work of the Spirit is to give us spirituality. By nature we are of the earth earthy. An infant is a little animal. The spirituality of our life is dormant, in germ. The Holy Spirit brings this possibility into actuality; and we grow in the mind of Christ.

The Spiritual Mind

Romans 8:1-27

Much depends upon the viewpoint. A worldly mind sees only worldly things. It is like judging a person merely by the weight of his body. But the spiritual mind sees deeper and takes into account the heart and the spirit of the life. It is only with the spiritual mind that we can get any true estimate of human life.

"What is man that Thou art mindful of him?" If man were only an animal, God would never have taken the pains nor made the sacrifice that He has for man. Human life is valuable beyond the highest estimate of man, because he has something of the Spirit of God, Who is the Father of our spirit. The tragedy of today is that so many hold life cheap.

The spiritual mind understands the duties of life. They are not drudgery nor needless trouble. Life is not a tread mill. We are all spiritual beings and our character is worth all the trouble necessary in order to perfect its spirituality. Life is more than its outward task.

The spiritual mind sees the soul of labor. It is not enough to do a job mechanically, like a machine. Some do not do their work as well as a machine. In order for the worker to get the full benefit of a duty done, he must do it in the right spirit, not as under protest, with rebellion in his heart, but willingly, with the purpose of doing the thing well. We used to hear of tainted money. Alas there is much tainted work.

The spiritual mind gets the true reward of labor. Many think only of the money reward. That is very fleeting these days, perishable as summer fruit dead ripe. The real reward of life is the spiritual increment, the effect it has had upon our character, our immortal life. Manhood and womanhood are worth infinitely more than a million of dollars; and we may be getting a great reward even though our pay is small.

The spiritual mind looks ahead for the best of life. Old age is a necessary evil, dreaded by a worldly mind; but to the spiritually minded old age is the portal of life. We have an inheritance eternal.

Seeking Spiritual Riches

Matthew 6:19-34

The life of the average American man is a feverish struggle after money. We boast that the American dollar is never at a discount in exchange. Good! But how much is it worth in human life? It does not go very far at present; and it will not go with us for a hundred years. It was so in the earthly days of Jesus Christ, Who said, "Lay not up for yourselves treasures upon earth . . .; but lay up for yourselves treasures in Heaven."

Not many ministers of the Gospel get rich in gold; but they have the greatest opportunity of all men to get rich toward God. The same open door stands before every Christian. Let us enter.

What are spiritual riches? We do not find them in Bank Books. God keeps a Book of Life; and that holds our spiritual account. Perhaps Monday would not be so blue, if we all thought upon this truth. Cheer up! Perhaps some ministers would not have left the ministry for more remunerative jobs, if they had properly weighed spiritual riches.

The Bible holds more wealth than all the gold mines of earth. The mines of divine truth must be worked. Surface mining is only a taste. The deeper we dig the bigger the yield. "Oh, the depth of the riches both of the wisdom and knowledge of God." Personal study gives the finest returns; but we may learn much from the study of others, if we make their thought our own. There is no objection to using improved machinery and the latest finds in Bible Mining.

Fellowship with God through His Spirit brings into the soul a life richer than that of any mere millionaire. Words fail to express it.

Living the Bible truths in the spirit of Christ enables us to appropriate to ourselves the riches of God, in proportion to our faith and realization. Thus we know the riches of Grace.

Think what it means to be "heirs of God and joint-heirs with Jesus Christ," "partakers of the divine nature."

Seeking Spiritual Service

Matthew 25:31-46

Some men count their success by what they can get; but Jesus has taught us to count our good fortune by what we can give. Some men prize their wealth for what pleasure they can secure by it; but we congratulate ourselves for the means to help others. On the Great Day of Judgment, or rather, The Great Day of Revelation, the worth of Christian Service will be manifested. "What use have you made of your God-given talents?"

It is a worthy service to supply the temporary needs of others, to feed the hungry, clothe the destitute, minister to the sick, guide the blind. Jesus spent much of His Public Ministry in just such deeds of kindness to the bodies of men. It is worth while to give a cup of good water to the thirsty. This is a wide open, universal field of service.

It is worthy service to enlighten the minds of others. It is most pitiful to see the ignorance of many in things worth while. They live in a darkness that can be felt; and we have the light that we may hand to them. Pass on the torch that others have flung to you. Encourage education as we have it in this favored land, free. We should talk on things worth while, rather than on trifles and shop-talk. Be an educator practical.

It is a worthy service to cheer the heart of others. Many are sad and discouraged. Many feel deserted and betrayed by their friends. They are tempted to give up and die. What a Christ-like thing it is to give love and sympathy and hope and inspiration to the heart-broken!

It is the most worthy service of all to lead the souls of others to the Saviour, rendering the divine help. The greatest service Jesus gave was to bring His Gospel to the poor. This is the function now of the Holy Spirit; and He wants to work by us, His human hand.

"Henceforth, blessed are the dead that die in the Lord, that they may rest from their labors; and their works do follow them." Think of the friends we may thus win for time and eternity! Think of the appreciative friendship of Jesus Christ. "Inasmuch as ye did it to one of the least of these ye did it to me." We are saved to serve.

Seeking God's Glory

Psalm 24

God is the King of Glory except on earth! On earth mankind from the beginning has refused to give God His rightful glory. The devil was honored and crowned the Prince of this world. Jesus came to establish God's kingdom and to win back to God the glory of the whole earth. Hence the appeal that has echoed down the centuries, "Lift up your heads, O ye Gates; and be ye lifted up ye everlasting doors that so the King of Glory *may come in.*"

Does God care? He surely does. He created the universe and man for His glory; and common sense would be enough to convince us that He does care. As always the Bible is in harmony with reason. God is rightly jealous for His glory. It was a burning shame that God ever should be robbed. He felt it. Jesus tells us to do all things with "a single eye to God's glory."

In Heaven we cannot hope to add much to God's glory; but we have the chance of a lifetime, the chance of eternity to glorify God on earth. Men all around us never give a thought to God's glory; and we can by word and life call their attention to the glory of God to be seen in earth and sky. The triumphs of modern science are revealing as never before the hidden glory of God, not only in nature but in the wonderful mind of man. But the leading line along which we can glorify God is His Grace, in Jesus Christ. God's glory is stamped upon every part of His work of creation; but in a hundredfold greater degree His glory is to be seen in the Gospel of His Holy Spirit. By our influence many may be led to glorify God.

The Gospel incarnated in human life is God's greatest glory on earth. We cannot incarnate it as Jesus did; but in some measure we can do this very thing. That is why God is leaving Christians on earth. No one else can do it, even the archangels. And the Holy Spirit of God is ready to help us to live the Christ-life. That is His great work on earth; and He is hindered most by our unwillingness to let Him have His Own way with us. Our hearts should be wide open. "Lift up your heads, O ye gates."

LIBRARY TABLE

Dr. Fosdick's Latest Book

By Professor Leander S. Keyser, D.D., Springfield, Ohio

AT this writing (December 8, 1924) Dr. Harry Emerson Fosdick's latest book comes fresh from the press, and is entitled "The Modern Use of the Bible." It comprises a series of lectures delivered at Yale University in 1924 on the Lyman Beecher Foundation.

One reads this book of the best known Modernist of the moment with mingled emotions and reactions. One cannot help feeling grateful for the good and true statements it contains. After our author goes through the Bible with his rationalistic processes, perhaps one should be glad that anything at all worth while is left of the Christian system of truth and revelation. Perhaps it is better, when a ship has foundered upon the shoals, to be able to salvage something from the wreckage than for the whole vessel and its entire cargo to be destroyed. Observe that we state these propositions in only a tentative way, for it may be, after all, that Dr. Fosdick's way of treating the Bible is more insidiously dangerous than outright and frank hostility would be. Many people may be captivated by this subtle way of dealing with the Bible, and may for the nonce accept the rationalistic conclusions, only to find later on that the process logically overthrows the Bible entirely and leaves them on the high seas without a reliable compass and chart. Hence we say that partial truth mingled with error may lend to the latter only a more attractive and inveigling power.

Some Good Points

The Christian apologist ought always to be fair, whether he is dealing with friend or foe. Therefore we will first note some good things in Dr. Fosdick's production.

1. He stands up for spiritual realities. He even becomes intense in his opposition to the materialistic science and philosophy of the day. True, he is more dogmatic here than argumentative, so that the materialist may come back at him with a demand for proof over against mere assertion; and yet we cannot help rejoicing that our liberalist utters a clarion voice in favor of God and other spiritual verities. Perhaps if he would make the same earnest effort to prove the untruth of materialistic monism that he makes to establish his rationalistic position, he might become an effective opponent of the present rage for crass naturalism and mechanism.

2. When Dr. Fosdick turns apologist, he can be effective. Note, for example, what he says (pp. 52,53) on the so-called "parallelisms" between the Biblical and the Babylonian accounts of creation. He says (and here he turns on his own critical school):

"Folks call them parallels, but I do not see how they do it if they have read them (the creation tablets of Babylon). They are full of the quarrels of the gods, the fear of primeval dragons, the war of Tiamat and the hosts of chaos against Marduk and the gods of light. They do, indeed, give us the same cosmology, but Marduk builds it up by slitting Tiamat like a flat fish, and making the firmament of her upper half and the earth of her lower. When one turns from this welter of mythology to the first chapter of Genesis, with its stately and glorious exordium, 'In the beginning God created the heavens and the earth,' one feels as though he had left miasmic marshes for a high mountain with clean air to breathe and great horizons to look upon. Here a victory was gained for pure religion for which we can never be too thankful. In place of polytheism, ethical monotheism; in place of mythology with ugly dragons and disgraceful fights, one God transcendent, who says, 'Let be,' and it is; in place of political desire to exalt Marduk, god of Babylon, a religious devotion which makes the chapter read more like a psalm than a cosmology; in place of man created that the gods may have some one to offer sacrifices to them, man made to be and fitted to be the friend and son of God—such are a few of the contrasts between the so-called parallels of Babylonia and the magnificent first chapter of the Book. The only way to feel the force of this is to read the documents. See if you do not come from the old Semitic heritage to the Biblical account as Stade came from the so-called Eden story of Babylonia to the Eden story of the Scripture, saying that it was like passing from the

slough of a village cesspool to a clean mountain spring."

There! is not that well done? The veriest orthodox apologist could not have done it better. Only a few questions stir here in one's mind. If the writer of Genesis I reached such a true basis and such a high plane of thought in the first verse of the Bible, how could he have dropped into so many crude errors in the subsequent verses, in which quite a detailed cosmogony is recited? Please tell us that, Dr. Fosdick. And, besides, if the Holy Spirit inspired the noble exordium of the first verse, would He have left the writer to indulge in mere guesses in the rest of the narrative? Again, how did the Biblical writer of that remote age contrive to strike the high note of ethical monotheism when he was surrounded on every hand by nations and tribes steeped in animism and polytheism? Still more, is it not like coming from a cesspool to a clean mountain spring to contrast the origin of man, coming up from a brute ancestry and living in a noisome jungle, with the Biblical account of man created a rational and moral being in the divine image and placed in a delightful garden? Let us think it over.

3. Our author also upholds the wonder and uniqueness of Jesus Christ, and gives us a powerful defense (pp. 210-212), and strikes hard at people who cannot appreciate "the major facts of human life." Of the unprecedented person and influence of Christ he says (p. 211): "If anybody had told us this in advance, how impossible it would have seemed! But it is true; it actually has happened; the fact is here. To many of us it is the most considerable fact that ever took place on this planet."

One cannot help rejoicing over this testimony to Christ. Only we would gently inquire where Dr. Fosdick gets his knowledge of our Lord and His unique characteristics. He would have to reply, from the New Testament, which is the only authoritative sourcebook we have. But suppose the New Testament is as unreliable as our author elsewhere makes it out to be! Does not that cast dubiety on our Lord? Is the Christ of Fosdick and his school the real divine-human historical Christ of the Bible and of all the Christian centuries of the evangelical church? Is He not rather the Christ of the rationalist's manufacture?

Much Error Mingled With Truth

Other important truths are upheld by our author, but we cannot deal with them now. At this point we may inquire, What is Dr. Fosdick's attitude toward the Bible? The answer may be summed up thus: It is that of the old rationalism given a more spiritually heightened character. In essence it is not new. The difference is that Fosdick is not given up to the cold, hard Biblical criticism of the more radical school. He has warmth and fervor and even unction. Hence, while he has a warm mysticism which the Graf-Wellhausen school did not know, he is not as logical as they. He stops before he takes the final leap to the logical conclusion to be drawn from his premises.

Further, instead of calling the ultimate authority in religion the human reason, he calls it "experience." Only those parts of the Bible are to be accepted which tally with man's present "experience." There are many things in the Bible which we cannot experience; these we may cast aside as "outmoded," and still be good Christians, if we have had the aforesaid "experience." Only the things that the "modern man" can experience are the "abiding" realities; all the rest is temporary scaffolding, to be torn down and thrown into the scrap-heap—except, of course, that it must be preserved to show us what "progress" we have made since Bible times. For each individual, it is not the Bible, but "experience," which is the ultimate authority in religion.

The Biblical Categories Rejected

Thus we are led to define precisely Dr. Fosdick's viewpoint and position, according to the *indicia* of this his last production. It is this: The "Biblical categories" in which religious truth was viewed and expressed by the writers of the Bible and the characters of the Bible cannot be accepted by the "modern man"; he can accept only those "essential" realities which are "reducible" to his own "experience." Thus the Bible is to be tested by the Modernist's experience, not the reverse; his experience is not to be tested by the Bible. This position indicates how far our author has departed from the evangelical position and how positively he has aligned himself with Modernism. It certainly was high time for him to find out that he was utterly out of harmony with the Presbyterian Church, for one of whose congregations he has been steadily preaching for a number of years. Not only was he out of *rapport* with that denomination, but his teaching is an actual sapping of its foundational principle, which makes the Bible the norm in all matters of faith and practice.

Let us define Dr. Fosdick's exact position by concrete examples. He says that there are "certain typical contrasts between Biblical thinking and our own" (p. 98). Then he adds: "For example, I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh. Many of our forefathers could not conceive immortality apart from a resurrected body." Israel received this doctrine from Zoroastrianism during the time of the Exile, and brought it back to Palestine, where it prevailed at the time of our Lord's advent, and He and His apostles adopted it, even though it was an error. "This mental frame-work in the minds of New Testament folk is revealed in passage after passage," says our Modernist (p. 101). "The new and vivid hopes of life eternal which came with Christ still clothed themselves in a familiar category. In the book of Revelation the whole Zoroastrian - Jewish paraphernalia was employed with picturesque effect." This was "archaic phrasing."

All this means that the doctrine of the resurrection of the body is an "outmoded category" for the "modern man." It was clearly taught by Christ and His apostles. On the day of Pentecost, under the dominating influence of the Holy Spirit, Peter committed the blunder of insisting on the bodily resurrection of Jesus Christ. But that makes no odds to the Modernist; the resurrection of the body is an outworn category; the "abiding element" in the New Testament teaching is nothing but the immortality of the soul. Do you see what such a mode of treatment does with the Holy Scriptures?

One is put into an interrogative temper here. If the Bible is at all divinely inspired, as Dr. Fosdick seems to indicate at various places in his book, one cannot help wondering why the Holy Spirit led the Biblical writers to use so many blundering "categories." Why did Christ Himself employ "phrasings" that deceived many millions of people for many centuries, so that only now, since the rise of Modernism, are they beginning to be corrected and understood? Christ declared that He was "the way, and the truth, and the life." He promised His disciples that they would know the truth, and the truth would make them free. Yet He led them to employ untrue "categories"!

Dr. Fosdick accepts the theory of evolution. He believes that man's body was evolved by an age-long process (millions of years) from the amœba, the worm, the primates, etc. And God did it all. Yet He gives to man a body for a few brief years, and then lets it die and return to dust forever, with no further destiny! What a waste of time and energy! What a superfluous work! On the other hand, the Christian view teaches that the body will be resurrected and glorified, and reunited with the redeemed soul for an immortal life of righteousness and felicity. That view makes the creation of man's corporeal nature and the creation of the vast physical universe a worthwhile work—one that was worthy of an all-wise and beneficent God.

In the same way Dr. Fosdick deals with the second coming of Christ (pp. 104-110), the existence of demons and angels (pp. 111-129), the Bible miracles (131-167), many Biblical "categories" respecting Jesus as the Messiah and as the Son of God. Every Biblical conception and representation must be "decoded" in order to agree with the "experiences" of the modern mind. In regard to our Lord's second coming in visible form, that must be toned down and interpreted in terms of the natural progress of the gospel coming like leaven into the hearts of men. This view is certainly poles apart from the categories in which our Lord Jesus Christ represented His second advent.

On page 129 we find a concise summary of the Fosdickian modern use of the Bible: "This, then, is the conclusion of the matter. It is impossible that a Book written two to three thousand year ago should be used in the twentieth century A. D. without having some of its forms of thought and speech translated into modern categories. When, therefore, a man says, 'I believe in the immortality of the soul, but not in the resurrection of the flesh; I believe in the victory of God on earth, but not in the physical return of Jesus; I believe in the reality of sin and evil, but not in the visitation of demons; I believe in the nearness and friendship of the divine Spirit, but I do not think of that experience in terms of individual angels,' only a superficial dogmatism can deny that that man believes the Bible. It is precisely the thing the Bible was driving at that he does believe."

Here one may well raise the question whether the Bible was "driving at" only the immortality of the soul when it taught that the body will be raised from the dead, or whether Jesus Christ was simply "driving at" the gradual progress of the gospel when He represented Himself as coming in the clouds at the last day to judge the whole world of humanity. At all events, such treatment of the

Bible nullifies its authority and undermines its integrity.

A Religion for the Elite

So much is said about "modern scholarship" in the volume before us that we fear the modernistic religion is not for unlearned people, but is meant only for the would-be intellectual aristocracy. It is not a very democratic affair—this self-styled new-thought religion. The plain man can understand the simple, clear statements of the Bible and its obvious "categories," but this nebulous, sublimated thing called Modernism he would have difficulty in comprehending.

Yet our Lord gave thanks to the Father because He had hidden the things of the kingdom "from the wise and the prudent and had revealed them unto babes." He also declared that men must become like little children in order to enter the kingdom of heaven. Paul is no less explicit and trenchant, saying: "For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness." However, it is perhaps vain to quote the Scriptures to a Modernist, for he will probably reply, "Such Bible texts are not authoritative; they are only outmoded categories, and are not reducible to the experiences of the modern mind." Yet the Christian religion has always been regarded as a universal religion, intended for the learned and the unlearned alike.

The New Categories Not Permanent

Our author admits that the new modes of thought and expression may presently be "outmoded"; another "decoding" will no doubt be done by the next generation. He thinks the liberalists ought to get together, and put their views into as clear formulas as orthodox Christians have done in their great ecumenical and denominational creeds. But such formulations may not last long, for he says (p. 190), in advocating the need of a definite statement of the tenets of liberalism:

"It is the crux of the whole matter for liberalism today. It is a challenge to some of the most serious thinking that ever has been done on this planet. We do well to retreat from old categories into the experiences behind them, but we must also enshrine those experiences in positive formulations, even though that means building up a new orthodoxy which in time will be dissolved by a new liberalism."

Thus in Modernism nothing is stable; all is in a state of flux; its adherents are "like a wave of the sea, driven by the wind and tossed." And we are wondering what the coming liberalism will substitute for the "outworn categories" of present-day liberalism. For example, what will be the future's mode of stating belief in the immortality of the soul? Fosdick rejects our Lord's category of His apocalyptic second coming to judge the world, and believes that the gospel will gradually permeate and leaven the world by an evolutionary process. If the next generation of liberalists rejects Fosdick's category, what are they going to put in its place?

Some Missing Notes

Granted that Dr. Fosdick has struck some of the real notes of the gospel, we are led to say that some of the major notes are sadly missing. He does not play the full orchestral music of the gospel of Christ. The note of redemption has not been sounded by our Modernist. There is nothing clear with regard to the chief mission of Christ's coming to the earth, which was, according to the New Testament, to "save His people from their sins." "The Son of Man came to seek and to save that which was lost," said our Lord. In the jingle of minor notes in the Fosdick concert, this major note of redeeming love and grace is not heard.

This means that the doctrine of atonement is omitted. "He was wounded for our transgressions," etc., is not once quoted. Neither is any reference made to Christ's giving "His life a ransom for many," or His "shedding His blood for the remission of sins." No consciousness of such a doctrine as expiation is evident in Fosdick's whole book; yet Paul said: "He who knew no sin became sin for us that we through Him might be made the righteousness of God;" also: "He was born of a woman, born under the law, that He might redeem them that are under the law." In this whole book on "The Modern Use of the Bible," there is not a reference to the blood of Jesus Christ which cleanses from all sin (1 John 1:7).

Such great saving doctrines as justification by faith and salvation by grace find no place in this modernistic reconstruction. No clear note is sounded on the need of the new birth or regeneration. Nothing like an order of salvation is indicated here.

One is uncertain, too, whether the Godhead of our Lord is actually held. Rather, the idea seems to be that the man Christ is the best and clearest revelation of the character, love and will of God that we find anywhere;

but no frank declaration is made that Christ, according to His deity, was the pre-existent and eternally begotten Son of the Father. Indeed, the doctrine of the Trinity is treated as an ancient outworn "phrasing" and "category" (pp. 188,189,234).

Serious, indeed, is our Modernist's inadequate conception of the incarnation. His doctrine is not a real divine incarnation of the eternal Son of God, as it is taught in the New Testament. He teaches merely the doctrine of the divine immanence in Christ. God was in Christ as He is, or may be, in us, only in a higher measure. Thus Christ was not different in kind from believers; He was different only in degree. This is the doctrine: If God was immanent in Christ, that fact connotes the possibility of His being immanent in all of us, if we will obey His teaching and follow His example.

Thus our erudite Modernist commits the grave error of confusing a divine incarnation with what is known as the mystical union. That is a pathetic error. Of course, all truly regenerated persons are mystically—that is, spiritually—united with God; but they do not look upon themselves as examples of divine incarnation. They do not call themselves "little Christs." Fosdick's theology knows nothing of the exalted doctrine taught in St. John 1:14: "And the Logos became (*egeneto*) flesh, and tabernacled among us, and we beheld His glory."

Yes, the Fosdick gospel is a reduced gospel, a fragment of the gospel, a diluted and indeterminate reconstruction; hence a gospel lacking in the power of God unto salvation. It is a pity that a man of such rare gifts cannot accept, uphold and proclaim the gospel in all its plenary power and beauty and enthralling grace.

The Meaning of "Experience"

Some notes ought to be made on Dr. Fosdick's doctrine of "experience," on which he lays the chief emphasis in his contention. He calls it "the most abiding element in human history" (p. 54). He devotes a whole chapter to "abiding experiences and changing categories" (pp. 97-129). He calls experience the "basis of the Bible's appeal" (pp. 169-174). The "heart of the Bible is its reproducible experiences" (p. 195). One "goes back to the Bible now in search of its repeatable experiences" (same page). "The abiding continuum of Christianity . . . lies in basic experiences which phrase and rephrase themselves in different forms of thought."

This conception of experience must be probed. Will it bear analysis? First, how many things in the Bible cannot be repeated in our experience today! We cannot experience the creation of the universe by the Almighty, nor the making of light, nor the initiation of life, nor the creation of man in the divine image, nor the fashioning of his body from the soil, nor the Noachian deluge, nor the call of Abraham, nor the miracles of Christ, nor His death on the cross, and scores and scores more of the historical events narrated in the Bible. Surely the Fosdickian conception would reduce the "essential" parts of the Bible to extremely minute dimensions, leaving no historical foundation upon which to stand. Moreover, it would make the Bible in the main a very fantastic and unreliable book. Think of putting our trust for our temporal and eternal well-being in a book filled with so many erroneous "categories"! What a strange welter of a book that must be which has erred so stupidly in its categories and yet has revealed to mankind the religion that saves them and gives them "abiding experiences" regarding the most vital matters!

But have Dr. Fosdick and his school had a real experience of the few doctrines they continue to hold? For example, he says (p. 98): "I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh." On page 129 he says that he believes "in the immortality of the soul," but "not in the resurrection of the flesh." But has he had an "experience" of the immortality of the soul? Has he had the experience of the "persistence of personality through death"? No living man has ever had any experience that does not involve both the mind and body, which always function together. Dr. Fosdick has never had the experience of a disembodied soul. He will have to wait until he dies to know by actual "experience" whether the soul can function without the body.

But why does Dr. Fosdick believe in the personal persistence of the soul after death? Because he desires it to be true, and therefore has drawn such an inference from the reasonableness of the doctrine. Suppose some other man presents just as valid reasons for the immortal destiny of the body in conjunction with the soul, would not his logic be just as convincing as it that of our Modernist? Why would God expend so much time and pains in making the human body, and then give it an existence for only a few brief years? But the Modernist cannot "experience" the con-

tinuance of the soul in eternity any more than he can experience the resurrection of the body at some future time.

We grant that there is an experience through Christian faith and the testimony of the Word of God that does give the regenerated Christian the assurance of the future life. No matter how much of a materialist or agnostic a man may have been, when he has been soundly converted he becomes assured of a future life. Note Christ's words (John 6:54): "Whoso eateth my flesh and drinketh my blood *hath* eternal life; and I will raise him up at the last day." If through faith in Christ we *have* eternal life, we are likely to know that we possess it; but this knowledge of our future existence does not exclude the resurrection of the body; for the same verse that assures us of eternal life also assures us that Christ will raise our bodies from the dead. Again, those who have been truly enlightened by the Spirit of God have tasted of "the powers of the world to come" (Heb. 6:5,5); but that precious experience does not imply a minus sign regarding the resurrection of the body. Thus we can say positively that no one has ever in this life had the "experience" of "the immortality of the soul" aside from and exclusive of the resurrection of the body.

At another place Dr. Fosdick says (p. 129) he believes "in the victory of God on earth, but not in the physical return of Jesus." What! has he indeed had an experience of "the victory of God on earth"? He surely has not, for that victory is still far from an accomplished fact. The only assurance we have that the kingdom of God will finally prevail in the earth is found in the Bible; but the Bible speaks just as explicitly of the visible return of our Lord, and connects it with the universal reign of God.

Note again our author's bad logic. In a footnote on page 12 he says dogmatically: "The reader, of course, must never take the actual order of documents in our Bible as indicative of the chronological order in which they were originally produced. The first chapter of Genesis, for example, is very late." Did Dr. Fosdick "experience" that the first chapter of Genesis is of "very late" composition? No; he and his school cannot base their radical conclusions on "experience." They base them upon the speculations of the disintegrating Biblical critics, for Dr. Fosdick here refers to the "bibliography at the close of this lecture," all of it negative and liberalistic. He does not refer to the Bible itself or to the testimony of Christian "experience."

Thus we are compelled to say that our Modernist's conception of a Christian experience has undergone some kind of a displacement of thought. His logic goes limping. He claims too much for his particular kind of experience, while at the same time it is far too meager to be a truly Biblical experience—an experience which means "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Pet. 1:23). To our way of thinking, the Modernist's conception of a religious experience is too nebulous and uncertain to be of stabilizing and satisfying value to the soul. On the other hand, a genuine Christian experience, one begotten by the Holy Spirit through the Word of God, has for its chief content the assurance that Christ and the Bible are *true;* and that is a certitude that gives satisfaction to the reason and uplift to the heart.

* * *

Fare $700,000,000,000

"If you could ride from the earth to *Alpha Centauri,* the nearest fixed star, on a train going at the rate of a mile a minute, you would reach your destination in forty-eight million years. At the rate sound travels, if a song were to be sung on *Alpha Centauri* it would be three million eight hundred thousand years before we could hear it. This neighbor of ours is thirty-five trillion miles away. A spider's thread from a cocoon reaching to it would weigh five hundred tons.

"Our earth in its revolutions on its axis and its trip around the sun and outward into space makes a journey of nine hundred and eighty-four million miles a year; but the old clock never varies; there is never a jar or tremor, and we are back again on the hundredth of a second. Do you know it would have cost me one billion five hundred million dollars if I had had to pay my way so far at the rate of two cents a mile during my journey of seventy-five years?"

To ride from the earth to *Alpha Centauri* would cost seven hundred billion dollars.—*John Brashear, in American.*

* * *

The locomotive will never move until the water reaches the boiling point, and yet we expect a church without enthusiasm to move a world into the arms of God. A lukewarm church is like a stalled locomotive—they both need steam.

Who Knows of Such Books?

By Professor Leander S. Keyser, D.D., Springfield, Ohio

FROM a friendly correspondent we have received the following letter:

"Many of the orthodox speakers and writers of today mention the similarities in the Modernism of the present time and the Gnosticism which attacked Christian truth in the early days of Christianity. Can you give me the titles of books which give what these have in common, written in good, readable language? If so, I would appreciate this favor. It is also contended by some that elements found in pantheism and other systems of philosophy of ancient times are now found in the 'isms' of the day. Should you know of any books treating on this subject, please send their titles with the above."

An answer has been sent to the writer, but we feel that the matter is of a good deal of importance, and should be placed before the readers of this journal. We must confess that we know of no books dealing specifically with the questions sprung by our correspondent. As we have written him, orthodox writers who make the above-named assertions based them on their reading of many books. They have read church history and the history of doctrines, and have found the said parallelisms between the old Gnosticism and the Modernism of our day. For example, Modernism plumes itself on its great knowledge, its superior scholarship. That was the temper of the Gnostics. They felt that they were the wise and erudite people of their times. Hence they could not accept the simple gospel of Christ which was revealed unto babes (Matt. 11: 25).

Again, the old Gnosticism was an attempt to mix the pagan knowledge and philosophy of that day with the Christian religion. The result was a hybrid product, being neither fish nor fowl. Moreover, wherever the Holy Scriptures did not agree with the so-called "knowledge" (*gnosis*), it was the Bible that had to step aside and give human wisdom the right of way.

How like Modernism today! It is a mixture of speculation in science and philosophy with the pure religion of the Bible. The product is a hybrid, a reduction and corruption of Christianity. It is not the pure, unadulterated religion of Christ and His apostles. A most marked parallelism, too, is the fact that, wherever the Bible does not comport with the subjective theories of certain scientists, it is so-called science that must be given full leeway, while the Bible is shoved off to one side. Just as much of the Bible as agrees with human reason and speculation is accepted by the Modernist, while the rest is politely bowed out of court. That is just like the Gnosticism of the early days of the Christian era. Read Marcion, the arch-Gnostic, and see.

Of course, it is not held that Modernism has not brought forth its conceptions under somewhat new forms, and connected them with present-day speculations, thus differing in a superficial way from its ancient prototype. However, in spirit and essence the two are the same. In its rationalistic and vaunting temper Modernism may rightly be said to be ancient Gnosticism *redivivus*.

Perhaps the same may be said of the resemblance between Modernism and Pantheism, although here one must be discriminating. There are differences among Modernists. After reading some of them—Dr. Faunce, for example—one cannot help seeing a pantheistic tendency — a tendency to identify God and the universe. For instance, Dr. Faunce says that "God sleeps in matter" and wakes up in human personalities. If that is not Pantheism, what is Pantheism? There are other Modernists, however, who seem to treat God as a personal, loving Being, who is greater than the universe, its Creator and distinct from it. If they believe these truths earnestly and consistently, they can hardly be classed as Pantheists.

But there is some reason for the suspicion that many of the Modernists are infected with pantheistic notions. They lay so much emphasis on the divine immanence, and seldom, if ever, speak of the divine transcendence. Insistence on the former and denial of the latter constitute the very soul of pantheism. Hence many people see a parallelism between Pantheism and the holdings of some of the Modernists.

Now, if any of our readers know of a competent book that deals specifically with the parallelisms between Modernism and those old theological heresies and philosophical errors, we wish they would inform us as to the authors and titles, and we will pass along the information to our readers. If no one has given the world a book of this kind, we won-

der whether some scholarly reader of the CHAMPION would not make the necessary investigations and write one. It would fill a real need at this time.

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Some Modern Problems in the Light of Bible Prophecy. By Christabel Pankhurst. Introduction by F. B. Meyer. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. Price, $1.50.

If you want to read a capable and worthwhile book, get this one. You may have different ideas about some of the prophecies but the author sets forth a strong case, and one ought to examine every sincere attempt to find the truth. Some vital problems for the modern thinker and worker are dealt with in this volume. Here are some of them: "The Menace of War," "The Ideal of Peace," "The Challenge to Democracy," "The Votes of Women," "The Labor Question," "The Relations between East and West," "Nature in Convulsion," "Zionism." There is a menu for the thinker. Now what has the Bible to teach concerning all these paramount problems and what do its prophetic utterances say will be the outcome of them all? That is the vital question in which all true Biblical believers must have a living interest. Miss Pankhurst throws much light on these problems, and at the close depicts the rainbow of divine promise in the Word of God.

Lesson Commentary for Sunday Schools for 1925. Edited by Drs. Charles P. Wiles, William L. Hunton and D. Burt Smith. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, $1.75.

It would be difficult to give too much praise to this Sunday School Commentary on the Uniform Lessons. While it is a Lutheran work, it will be valuable to all classes of Sunday School teachers and pupils, whatever their denominational persuasion. Of course, it is loyal to Lutheran doctrine wherever anything distinctive needs to be touched upon, but nothing is put in an offensive way, nor is there any spirit of controversy evident. Yet you may depend upon it, all the writers are true to God's Word, and do not treat it in a rationalistic way. It is wonderful how helpful and appealing the Bible can be made when it is just interpreted according to its plain literal sense. What a modern book it is! How beautifully even the Biblical "categories" fit into the needs of human hearts everywhere today, just as they have all along in the past.

Each lesson is treated under several heads like the following: The lesson in outline; oriental side-lights; geographical and historical setting; the lesson analyzed and interpreted; the lesson illustrated and applied. Is not that a rich treatment? There are maps, full-page pictures and other valuable material. Well-known leaders, some practical pastors, others trained theologians, furnish the material of the various divisions.

The Virgin's Son. By John B. Champion, M.A., B.D. The Bible Institute Colportage Association, Chicago, Ill. Price, $1.25 net.

Good books are multiplying. Mr. Champion has added a valuable contribution to the growing list. There is no excuse for any one to be without information on the vital conflict now going on. This book defends the evangelical doctrine of the person of our Lord Jesus Christ. First there is a chapter on the present situation (a clear statement), and one on the Holy Scriptures and the current Biblical criticism. These chapters form the basis of his vindication of our Lord's true incarnation through the virgin birth. Then the author gives excellent expositions of the supernatural Son of God, the supernatural element in the Bible and Christian experience, the divine and human natures in Christ (the human nature not slighted), the deity of Christ, the Holy Trinity, and a couple of practical closing chapters. Altogether, it is a real addition to the apologetic literature of our times. It comes, therefore, at the psychological moment.

Our Church: An Official Study Book. Edited by F. H. Knubel, D.D., and M. G. G. Scherer, D.D. The United Lutheran Publication House, Philadelphia, Pa. Price, $1.00.

Do you want to know the history, polity, doctrines and mission of the United Lutheran Church in America, composed of nearly a million confirmed members, true to evangelical principles, red-hot in earnest in missionary enterprise at home and abroad, with many great schools and colleges and theological seminaries? This book goes to the real sources. Drs. Knubel and Scherer, the editors of the

work, are the president and secretary of this great ecclesiastical body. Each of them has written a chapter for the book, while the other chapters have been furnished by outstanding scholars who know their church. So here you will get an inside view of this branch of the Lutheran household of faith. It may interest the reader to know who are the other contributors to the work: Drs. Jacob A. Clutz, Henry E. Jacobs, A. G. Voigt, George Drach, Paul W. Koller, all prominent in the denomination, writing from first-hand knowledge.

The Children's Kingdom: Sermons for the Junior Congregation. By Thomas Wilson Dickert, D.D. Fleming H. Revell Company, New York, Chicago, etc. Price, $1.50.

The author of these vivacious sermons is well known as a successful preacher to juniors. He has mastered the art of speaking clearly and plainly without "talking down" to children and young people. An attractive feature about these sermons is that they are interesting for older people as well as for juniors. The older people say that they can understand them better than they can the sermons preached to grown-ups! Dr. Dickert knows how to use and illumine a text of Scripture, and apply it to the common life of young people. He is an apt story teller, too, and that helps much in popular discourse. The sermons are all Biblical and are breathed through with the Christian spirit. Young people cannot help being better for hearing and reading such sermons.

And yet we wonder whether there is not a missing note here. In fifty-two sermons should there not have been several on the sinfulness of man, his need of a Saviour, Christ as the only One who can save from sin, the atonement He made for sinners, justification by faith, and salvation by grace? Is there not danger of too much legalism when these fundamental Biblical themes are omitted from the sermons of a whole year? Perhaps these subjects are implied in the series, but should they not be made outstanding?

An Eagle of the Wilderness: The Story of Henry Melchior Muhlenberg. By Margaret R. Seebach. The United Lutheran Publication House, Philadelphia, New York and Chicago. Price, $1.00 postpaid.

How much there is in putting things—in the way a story is told! Well, Mrs. Seebach has mastered that beautiful art. Here is a biography put in story form that simply reads itself. The author is a practiced writer, having written several stories and other books that have become widely known. If she uses a typewriter, she knows just what to bring out of the ribbon and just what to leave in. That means that she knows what to say and what not to say. Her story of the great patriarch of the Lutheran Church in America is most engaging. She starts with his early boyhood, when he was heard preaching a sermon in an old empty barn near a German village; then come his years of preparation; followed by his call and adventurous voyage to America; then we read the thrilling story of his planting of the church on these shores. What a splendid story it is! It will interest any Christian, whether he belongs to the Lutheran communion or to some other. It is written primarily for young people—yes, and it is no less interesting to their elders.

The Path Wharton Found. By Robert Quillen. The Macmillan Company, New York. Price, $2.00.

When eminent publishers and skillful writers join in issuing stories of a religious character, it certainly is a good omen. It proves that even keen literary people feel a deep interest in religion. And when the author portrays real Christianity, treats Christian people and the Christian religion fairly, and casts no innuendoes against the orthodox faith, it is the more auspicious for the cause of true religion. This story is one of that kind. A young man who through worldliness and disappointment has become *blasé* and skeptical goes to a quiet town where he is associated with real Christian people, and there he finds the true path and walks in it. With the religious element is mingled a touching love story that carries an interrogation-point for a long time as to how it will turn out. The hero also meets with some adventures of thrilling interest. It is an engaging story, worth reading, and adapted to do good and further the cause of true religion. The only fault we find with the book is the weakness of the brief introduction. Man is not necessarily a product of his evironment.

Professor Lou. By Mary E. McDonough. Hamilton Brothers, 120 Tremont Street, Boston, Mass. Price, $1.00.

Here is another good story with a religious motive. The movement is quiet, but the story is told in a graphic way that holds the attention. Professor Lou is a bright, cultivated girl who has not been spoiled by conceit because she has gone to a university. Endued with an independent mind, and having had a definite Christian experience, she did not succumb to

the speculations of would-be scientists and rationalistic critics, but thought her way through to a solid evangelical position. She meets at stated times with a coterie of friends, and they discuss together some of the live present-day problems of science and Biblical criticism. A learned scientist joins the group, and throws much light on some of the more technical questions of geology, biology, botany and zoology. It is certainly a worth-while story, and we wish that young people would read it. There is connected with it a love story that gives it a fine relish.

Introduction to the Epistles and Gospels of the Church Year. By Professor Henry Offermann, D.D. The United Lutheran Publication House, Philadelphia, Pa. Price, $1.00.

Dr. Offermann is a professor in the Mount Airy Lutheran Theological Seminary, Philadelphia, Pa. He is loyal to the faith. He does not mean to exhaust the pericopes of the Church Year, nor to furnish stereotyped outlines of sermons for preachers. His purpose is to give a brief exposition of each selection from the Word of God; then the reader can make his own applications to life; the preacher can frame his own sermon and develop his theme in his own way. The expositions are very good and will prove helpful in many ways.

The Holy Spirit in the New Testament. By Arno C. Gaebelein, D.D. Publication Office "Our Hope," 456 Fourth Ave., New York, N. Y. Price, $1.00.

It would be hard to over-praise this book. Note what the author has done: Made "an exegetical examination of every New Testament reference to the Spirit of God." That is real creative work; it is the way to get at the real teaching of the Bible, and get at it whole. In this way the scientific theologian can formulate a complete pneumatology, while the true believer, whether much learned or little, can know just what the Holy Scriptures teach. We like this direct method of Bible study. Far too many of us read more about the Bible than we read the Bible itself. No wonder we lack in spiritual depth and power. Dr. Gaebelein, although this is chiefly a New Testament study, does not pass by the Old Testament as if it were of little worth. His chapter on the promise of the Holy Spirit in the Old Testament is very illuminating. Here, then, we have another argument for "the divine unity of the Holy Scriptures," as Dr. Adolph Saphir so ably proved some years ago. In this book the doctrine of the personality of the Holy Spirit is brought out clearly, not so much by argument as by the clear presen tation of the Biblical teaching. The last chap ter is an inspiring compilation, giving in brie outline one hundred New Testament facts re garding the Holy Spirit. May this book hav a wide circulation, and may many people learn through it to become personally and experien tially acquainted with the Third Person o the Holy Trinity!

John Bugenhagen Pomeranus: A Biographica Sketch. By Walter M. Ruccius. The Unitec Lutheran Publication House, Philadelphia Pa. Price, $1.00.

"In the history of the Reformation there are a few names that overshadow all the rest.' So says Dr. Charles M. Jacobs in his introduction to this book. Mention the Reformation, and we immediately think of Luther Melanchthon, Erasmus, Zwingli and Calvin But these outstanding characters never would have been able to do their work had they not been able to gather around them faithful helpers. One of the ablest of these minor characters was John Bugenhagen, the subject of this sketch. The name Pomeranus was added to his name to designate his childhood home. He came from a poor family in northeastern Prussia, but his gifts and devotion placed him in the van of the reform movement of the sixteenth century. This biography of the man who is known as the organizer in those crucial days is well written, making a fascinating story. The author has gone to the original sources for his material, and therefore has presented a work that is reliable. Many a side-light is thrown on the Reformation itself by the researches of the author. Other works on the under-studies of that period should be given to the world.

Forty-Eighth Bernard Street. By Mrs. S. R Graham Clark. The Bible Institute Colportage Association, 826 North LaSalle Street Chicago, Ill. Price, 75 cents; postage, 6 cents

"She sings heavenly words—Jesus words It makes me so glad I ache inside." That i what the young crippled heroine of this story said of a neighbor's singing. This is not an adventure story—unless you would say that a young soul made the greatest of all adventure in living a truly useful Christian life in a crippled body and in the midst of humble surroundings, and thereby won to Christ another person who had brilliant gifts, and thus won many persons to the Christian life. Yes, that is the most captivating kind of an adventure story. The tale is winsomely told by one who has told other stories that have won their way into people's hearts and inspired them t

higher things. We cannot have too many of these well-told stories "that do not leave religion out."

Katherine Luther of the Wittenberg Parsonage. By Clara Louise Dentler. The United Lutheran Publication House, Philadelphia, Pa. Price, $1.00 postpaid.

It is captivating to be introduced right into the home life of Martin Luther and his family. He is so great a figure in history that the rest of his household have been almost lost in his dazzling light as the stars are lost when the sun is shining brightly by day. Mrs. Dentler, the gifted author of this book, has brought Mrs. Luther out into her proper place by the side of her husband, and has shown how necessary she was to him in his epoch-making work. She kept his home for him, was a true companion and confidante, came between him and many an intruder and impostor, protected him from deception, and comforted him in hours of discouragement. All this is most aptly brought out in this interesting narrative. You will want to know Mrs. Luther better, will you not? You cannot know Luther himself in some important features of his character unless you know his true, loving, common-sense and pious wife. The author has put her narrative in story form, but declares that only the frame-work is imaginative, while all the events are historical. She has made much research in America and latterly in Europe to gather the material here collected. The reviewer had the privilege of having Mrs. Dentler under his instruction in Wittenberg Seminary for three years, and can recommend her work with the heartiness of one who knows her versatile talents.

Picture Atlas of the History of Religion. Numbers 2, 3, and 4. Edited by Professor Hans Haas (Leipzig University), in collaboration with other Eminent Scholars. Explanatory Introduction by Hans Bonnet. 166 views and pictures on 60 plates. A. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Price, 6:80 marks.

The combined efforts of scholars and publishers have produced a work unequalled in the realm of the history of religion. Dr. Hans Bonnet prefaces the series of plates with an introduction describing the pictures. The development of the conceptions of various dominant phases in life, *e.g.,* deities, death, burial, ritual, etc., is traced through the periods as represented in the pictures. In his treatment of the subject, the author clearly points out that the Egyptian religion is no uniform structure. The plates show different conceptions of the same subjects in upper and lower Egypt. Each plate is numbered, and the corresponding numbers are inserted in the sentences of the text to enable the reader to visualize the subject. Each picture bears the name of the place where found and where now preserved and the period of dynasty from which it comes. These plates and the accompanying explanatory introduction make the history of religion extremely realistic. The volume before us is one of several. Two other works of the same character have appeared. One deals with the Germanic religion, the other with the Babylonian and Hittite religions. It is the purpose of the publisher to add similar volumes on India, Persia, China, Japan, etc. These collections of plates are the picture gallery visualizing the material in the learned "Textbook for the History of Religion," issued with the collaboration of the same group of scholars.

The publisher certainly has left nothing undone to produce the highest quality of plates. The book measures 11x7½ inches. The paper is of the finest quality, high gloss, pure white. The type is pleasant for the eye and clean-cut. The pictures themselves are unusually clear. The details in the insets stand out prominently; no haziness, no darkening shadows. It is needless to say that for the student of the history of religion this and the other volumes are absolutely indispensable.—*E.W.Hammer.*

The Phantom of Organic Evolution. By Professor George McCready Price, M.A. Fleming H. Revell Company, New York and Chicago. Price, $1.50.

Another convincing book comes apace. This time it springs from the brain and heart of that well-known teacher of science, George McCready Price, Professor of Geology in Union College, Neb. It is probably the most scientific and searching work on the anti-evolution side that has yet been published. One needs only to read it to be convinced of two things: the author is thoroughly posted on his subject and knows how to use logical processes and draw sequential inferences from the facts. Point by point he canvasses the claims of the evolutionists and exposes their guessing, their begging of the question, and their frequent *non-sequiturs.* He goes directly to the works of the outstanding advocates of evolution, like Bateson, Osborn, Conklin, Scott, Kellogg, *et alii,* and takes nothing second hand. At the end of each chapter he gives a list of the authorities he has consulted, and they are numerous. The charge of "ignorance" is, therefore, absurd and petty when brought against a scientist who has investigated so widely and deeply.

The chapter on "The Developing Embryo" —that is, the so-called "recapitulation theory" —is a masterpiece, and is worth many times the price of the book. The analysis of the degeneration of matter is keen, proving how impossible it would be for electrons, atoms and molecules to come together by a natural process. In the same thorough way he deals with spontaneous generation and the transmutation of species. He advocates what he calls the "New Catastrophism" in geology, and makes his presentation most convincing. There is no way, he holds, of accounting for the origin of matter, life, organic types and humankind save by direct divine creation, and that does assign an adequate cause. If you desire to know just how impossible the theory of evolution is, read this book—and be convinced.

Additional Book Notes

A pointed tract has been issued by Dr. James M. Gray, president of the Moody Bible Institute. Its title is, "Modernism: A Revolt Against Christianity; A Revolt Against Good Government." Dr. Gray brings forward many facts to substantiate his contention that Modernism has a sinister effect. His numerous quotations from the modernistic writers themselves convict them of teaching another religion than that of the Christian faith. They may profess to be holding on to everything essential in Christianity, but their efforts are in vain. Every true believer ought to read Dr. Gray's valuable pamphlet. It is issued by the Bible Institute Colportage Association, 826 N. La Salle Street, Chicago. Ten cents each; $1.00 per dozen.

The New Testament Tract Society, Box 39, Station N, Cincinnati, Ohio, have published a booklet of rare value by Professor R. C. Foster, of the Cincinnati Bible College and Seminary. Its title is "The Lordship of Jesus Christ." He deals most effectively with the questions concerning our Lord's person that have been raised by the Modernists. For Professor Foster, Christ is truly God and man. He has done good work in this production, and we hope it will be widely circulated and read.

Rev. A. Wassink, Worthington, Minn., sends us a leaflet with the suggestive title, "What About Efforts to Harmonize Evolution with the Bible?" He shows that these efforts are futile; that evolution teaches a different doctrine of the Bible, of God, the fall of man, the nature of sin, redemption, regeneration, and the person of Christ. He has done his work most effectually. It is impossible to reconcile the irreconcilable, and this booklet shows clearly that evolution and evangelical Christianity are of an opposite character. Price, 10 cents per copy; 8 cents each for 25 or more. Address the author.

If you will send ten cents to Rev. John Y. Broek, minister of Trinity Reformed Church, Plainfield, N. J., you will receive a tractate entitled, "The Issue Between the Conservatives and the Liberals," which is profitable reading. Mr. Broek stands fast for the full faith of the gospel, and does not merge or blur together things that are unlike. He knows how to make true distinctions. He takes up one vital Christian doctrine after another, and shows how it is taught in the Bible and in evangelical theology and how differently it is treated by the devotees of Modernism.

It is wonderful what an interest people feel in what is known in theology as hamartology, or the doctrine of sin. A most enlightening book, with the title, "Satan: His Origin, Work and Destiny," by Carlyle B. Haynes, is published by the Southern Publishing Association, Nashville, Tenn.; Fort Worth, Texas, and Atlanta, Ga. Price, 25 cents. The book is illustrated in colors, which add to its vividness. The author canvasses the whole Biblical ground on the doctrine of Satan. He reasons well, proving that it is impossible to account for the malignancy of sin without placing back of it a malignant personality. A mere principle could not display such malevolence. Therefore the modernistic school, which rejects the doctrine of the devil, shows itself inadequate in trying to account for the origin and character of sin. This book gives the only adequate explanation—that drawn from the Word of God.

In the November number of this journal (see p. 571) we quoted from Mrs. H. V. Reed's "The Bible Triumphant." It will be remembered that a large number of the data of that article were furnished by a friend whose name and address are unknown to us. A correspondent now asks us whether we can furnish the addresses of the firms who publish the works referred to by Mrs. Reed, namely, "The Diaglott," "The Improved Version" and "Wakefield." We should also be glad to know the publishers of Mrs. Reed's book. Information should be sent to the conductor of this department at his home address, 1126 N. Fountain Ave., Springfield, Ohio. It is his desire to keep himself and his readers posted as much as possible.

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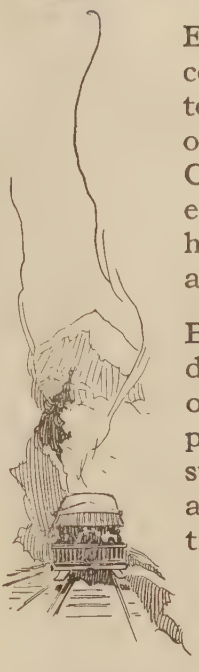

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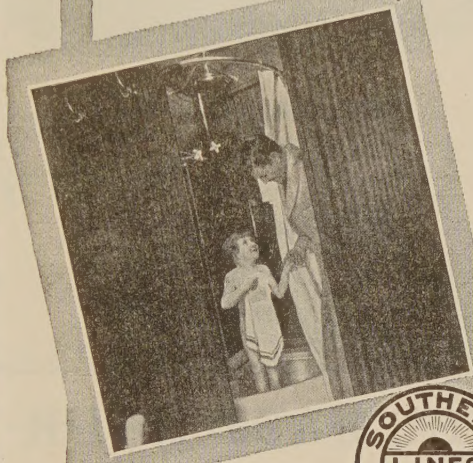

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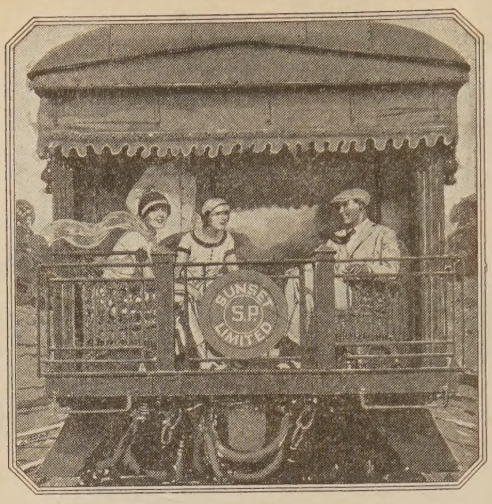

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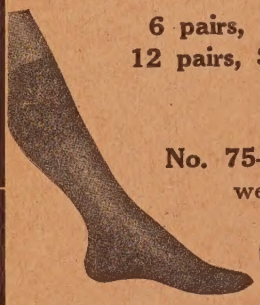

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